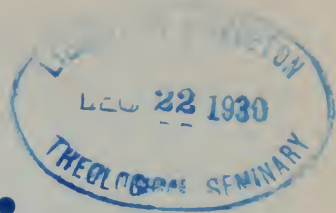






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# The Outlook of Missions



VOLUME XXII

DECEMBER, 1930

NUMBER 12



To us a Child of hope is born ;  
To us a Son is given ;  
Him shall the tribes of earth obey,  
Him all the hosts of heaven.

# Christmas

## GREETINGS OF JOY AND PEACE TO OUR READERS!

### The Four Boards of the Church

Have voiced their NEEDS and their HOPES through  
the *Presidents* and *Chairmen* of our SEVERAL  
SYNODS in SPECIAL MESSAGES:

---

"Less than one month remains for full and final payment of Apportionment. Let every member act promptly, give liberally to meet urgent needs of our Boards. *Unitedly we shall make the grade.*"

CHARLES E. SCHAEFFER,  
*President General Synod.*

"In the midst of our preparations for the blessed Christmas Season, I trust that all of our good people will *remember the great need of our Boards* and institutions which can be met only by the payment of Apportionments by December 31."

LEE M. ERDMAN,  
*President of Eastern Synod.*

"We ought to pay the Apportionment in full because *we can*. Failure spells retreat instead of a real *advance in this Stewardship Year.*"

J. H. KELLER,  
*President of Potomac Synod.*

"Slogan 'Apportionment in Full', not simply because the Boards need the money but also because the *Church needs the blessing*. A slackening congregation is in danger of growing unattractive, dwindling in influence, losing prestige, waning in spiritual power."

JAMES M. RUNKLE,  
*Chairman Committee on Promotion,  
Executive Committee.*

"Jesus says lovest thou me? Yea, Lord, thou knowest that *I love thee*. The Apportionment paid in full reveals the *sincerity* of our love."

PAUL J. DUNDORE,  
*President of Pittsburgh Synod.*

"Pay the Apportionment in full and you will *help to bring a lost world back to the feet of God*. The Christ you share is the only Christ you have."

ALLAN S. MECK,  
*Chairman Missionary and Stewardship  
Committee of Eastern Synod.*

"When God calls men to service, when human need cries out aloud, the Church can not afford to answer with *half the Kingdom needs supplied*. These times demand the fire of *enthusiasm* and the power of *sacrificial love.*"

ROLAND L. RUPP,  
*Chairman Missionary and Stewardship  
Committee of Potomac Synod.*

"The congregations that failed to do their part for world service through the Apportionment can *scarcely hope for real joy* in celebrating the birth of the world's Saviour at Christmas."

A. M. BILLMAN,  
*Chairman Missionary and Stewardship  
Committee of Pittsburgh Synod.*

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**"CHRIST loved the Church and gave Himself FOR IT."**  
**Ephesians 5: 25**

**WHAT WILL YOU GIVE TO KEEP IT UP?**



DEC 22 1930

THEOLOGICAL SEMINARY

# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. —St. John 1:14

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“Tis not enough that Christ was born  
Beneath the star that shone,  
And earth was set that morn  
Within a golden zone:  
He must be born within the heart  
Before He finds His throne  
And brings the day of love and good,  
The reign of Christlike brotherhood!”

“We welcome the Christmas day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace.”

“For us and for all generations this is the law, that the hope of the world can only be cherished by those from whose hearts the love of sin is being washed out by the spirit of Christ.”

“That peace which suffers and is strong,  
Trusts where it cannot see,  
Deems not the trial way too long,  
But leaves the end with Thee!”

“The future history of all men as of each man is in the power of the Father. Jesus bids us leave it there with perfect trust and even with perfect joy.”

I believe there is a way of kneeling, a way of going on one's knees, a way of rising from one's knees which will enrich the intimacy of our freedom with the Lord.—J. H. JOWETT.

For answered prayers that showed Thy boundless love,  
For prayers unanswered wiser love to prove,  
For all Thy leadings through life's devious ways,  
With faith illumined and high heart of grace,  
We thank Thee, Lord!

—JOHN OXENHAM.

“To be under the dominance and guidance and power and control of the Holy Spirit and to be thus ‘filled’ is the normal condition for every follower of Christ.”

We do not need more of the Spirit of Christ: we need to let the Spirit of Christ have more of us!—C. R. ERDMAN.

But we must be careful not to take delays in prayer for denials. Unanswered petitions are not unheard.—C. H. SPURGEON.

I'd rather, when I leave this earth  
And all my toil is through,  
Be known as one who shared men's mirth  
And all their sorrows, too.  
—EDGAR A. GUEST.

“He that hath the Love of God hath life in all its fullest meanings.”

“May nothing less than likeness to Thyself satisfy our awakened souls.”

Christ is a present Christ, and all of us are His contemporaries.—CANON BARNETT.

Jesus Christ . . . lived a life whose quality has become to mankind ever since our clearest revelation of the higher capacities of human personality and of the reality and character of God.—CHARLES W. GILKEY.

“Help us to hear above the strife and confusion of the world the angel song of peace and good will.”

“The Christmas time is the sacrament of divine love, and human hopes. It is the benediction of the closing year.”

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## The Prayer

O GOD of infinite patience, forgive our blindness and open our hearts to receive the light of Thy truth as it is now and evermore made known in Jesus Christ our Lord! Amen.

# The Outlook

VOLUME XXII  
DECEMBER, 1930  
NUMBER 12

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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O the joy to see Thee reigning,  
Thee, my own beloved Lord!  
Every tongue Thy name confessing,  
Worship, honor, glory, blessing  
Brought to Thee with glad accord;

Thee, my Master and my Friend,  
Vindicated and enthroned,  
Unto earth's remotest end  
Glorified, adorned, and owned.

## *What Christmas Should Mean to All Mankind*

CHRISTMAS comes but once a year. It is the day when joy bells ring again and peace and good-will prevail among men. New hopes and fears usher in its advent. There is an expectancy in the hearts of old and young, and the day of the birth of Christ thrills us with unspeakable delight. What a blessed thing it is, that this old world of ours with its restless millions, pauses in its business, leaves the marts of trade, stops the noise of machinery, and permits the people to gather in their homes and their sanctuaries to celebrate the coming to earth of The Babe of Bethlehem.

For weeks before the dawn of December twenty-fifth, great preparations are being made everywhere in stores and in factories. It is possible that too much attention is being given to the making and selling of all imaginable commodities. Some industries, it is said, owe their existence to Christmas. What would the toy industry be without Santa Claus? Is it not wonderful to think of it? But parents and grandparents would not be denied the sweet satisfaction of seeing the joy on the faces of innocent children on Christmas morn! There is, however, a deeper meaning than the making and purchase and giving of gifts. All these are but the outward evidence of the heart's unconscious celebration on Christmas Day. It is the festival in remembrance of God's unspeakable gift, when unto us was

born a Saviour, which is Christ the Lord.

The wonder grows as we think of the humble birth and the lowly parentage of this Child of God! He was born among the beasts of the stall; He was brought up in a carpenter's home; then He taught the people for a few years, and died on the Cross. Today one-third of the human race know of Him, and own Him as their Lord and Saviour, and there is no land where men and women are not found who gladly spend and are spent to tell people about Him.

How all this should cheer the hearts of Christians as the day of His nativity draws nigh! We may not possess all the good things of life. Some people will have more than we, but their responsibility is greater than ours to share their abundance with the poor and needy. To him that hath much, of him much is required. A man's life does not consist in the things which he possesses. He may be poor indeed who enjoys all material things. The Christmas joy does not depend upon the gifts one receives, but upon *the Gift* one has in his heart. "Thanks be to God for His unspeakable gift!"

Real joy and lasting bliss come to those who share their spiritual blessings with others. This is the mainspring in the work of Christian Missions. Already at the birth of Jesus the angel foretold, "For behold, I bring you good tidings of great joy, which shall be *to all people*." Until



"all the people" will hear "the glad sound of the Saviour promised long," we cannot enter into the full joys of our own salvation. As we gather around the Christmas tree in our homes with the laughter of children about us, sanctified by the presence of the Holy Child, let us also

think of the homes of the many children in other lands. Our Father in heaven is their God, and He loves them though they know it not. In the coming years, with the return of each Christmas, may we help to fulfill by our acts of love the familiar words—"Glad tidings of great joy I bring to you and all mankind."

### ***Organization of Federal Employees***

By DR. J. FRANKLIN MEYER, Washington, D. C.

THE United States Government is probably the largest employer of labor in the world. There are now approximately 609,000 persons employed in the Federal service in the continental United States, in Alaska, in the Philippine Islands and in the American embassies and consulates throughout the world. Of these 609,000 persons about 440,000 are in the so-called classified service, that is, they have taken competitive examinations and hold their positions under the civil service law, independent entirely of all political conditions.

These thousands of employees work under widely different conditions of climate, types of employments, hours of work and other conditions of an almost infinite variety. There are also extremes of distribution. In the city of Washington there are more than 60,000 Federal employees, in many other communities there is perhaps only one—the rural mail carrier. It is easy to see how under these conditions of employment all kinds of difficulties can arise over which the individual employee has absolutely no control nor means of improving his working conditions. These conditions existed for many years, and, unfortunately, still exist, but in 1917 a movement was started which has been of very great benefit, not only to the employees themselves, but to the Government service as well.

In 1917 the National Federation of Federal Employees was formed and affiliated to the American Federation of Labor. Prior to 1912 Federal employees had no right to petition Congress directly, but in August 24, 1912, the Lloyd-LaFollette amendment to the Post Office Appropriation Act was approved, which states:

"The right of persons employed in the civil service of the United States, either individually or collectively, to petition Congress, or any member thereof, or to furnish information to either House of Congress, or to any committee or member thereof, shall not be denied or interfered with."

The local unions of Federal employees embraced in the National Federation of Federal Employees take into their membership all Federal workers except the employees in the Postal Service, who are organized into four great groups, (also affiliated to the general labor movement) as postoffice clerks, railway mail clerks, rural carriers, and letter carriers. The Federal employees' unions are not craft unions, but unions of all crafts and all professions—laborers, artisans, clerks, engineers, scientists, lawyers, customs inspectors, aviators, chaplains, physicians, bureau chiefs, and Assistant Secretaries of Departments.

Today there are 375 unions with more than 50,000 members, in nearly every one of the larger cities, in the Panama Canal Zone, in Alaska, in Porto Rico, in the Philippine Islands, and even one in Paris, France, to which persons in the foreign service in Europe belong.

The objects of the Federation are:

"To advance the social and economic welfare and education of the employees of the United States and to aid in the perfection of systems that will make for greater efficiency in the various services of the United States. The methods for attaining these objects shall be by petition to Congress, by creating and

(Continued on Page 546)



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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The Board of Home Missions is this month giving special emphasis to the subject of social service. The work of social service in the Reformed Church is committed to the Board of Home Missions, who has appointed a commission to carry forward the work. The Commission consists of the following: Rev. James M. Mullan, D.D., secretary; Rev. David Dunn, Miss Ruth Gillan, Rev. John Sommerlatte, Rev. C. J. Snyder, Professor E. E. Kresge, Dr. J. Franklin Meyer, Mr. Ewald Haase. In every synod of the Church there is also a Committee on Social Service that co-operates with the Commission of the Board. The series of splendid articles prepared by persons well qualified to write indicate the wide range of the field covered by social service. Vital issues are presented in this series of articles which should challenge the thinking of all who are interested in the work of Christ's Kingdom.

## *An Adventure for Christ*

By the REV. CHARLES E. SCHAEFFER, D.D.

ALL Missionary work is in the nature of the case a spiritual adventure. It is pioneer work. This gives it its charm and perennial freshness. This explains its enthusiasm and passion. This accounts for its triumphant march from sea to sea, from land to land, and from realm to realm. It is an adventure for Christ. The work of Home Missions has taken on new meaning and wider applications within the last decade or two. In its larger interpretation it is the Christianizing of America. This means Christianizing Christendom. You will at once observe that this implies vastly more than setting Church bells ringing from shore to shore. It is a new departure for Christ. This takes on a four-fold aspect.

1. *It is a departure from an institutional to an inspirational phase of religion.* We have long lived and labored under the strange delusion that a nation was Christian when the institutions of Christianity were set up in its midst. But we are coming more and more to realize that this is only scratching the surface of the problem. Our emphasis upon institutionalism has brought the Church, in some circles at least, into disrepute. Vast areas of human life and endeavor have not been touched by the life of the Church. There is apparently a great gap between the world of worship and the world of work.

Different ethical and moral standards seem to obtain. The very areas of life which dominate the thought and activity of the great majority of our people still lie outside the dominion of Christ. Many of our social, industrial and business interests of life are controlled and operated by standards that obtained when Chris-



REV. JAMES M. MULLAN, D.D.

tianity was not the accepted form of religion. Business interests are still too largely pagan. The world of work cannot be ignored in an adequate Christian program. If the Christian religion cannot control the bread and butter side of a man's life, how much of him can it really control? The Church must reckon with the industrial and economic life of the world. "Thy Kingdom come" means not simply every child in the Sunday School, but every child out of the factory. It means not only the preaching of virtue to our women but the payment of a living wage by our employers. It means not only to bring the working men into the Church but to bring the spirit of the Carpenter of Nazareth into every workshop.

2. *A new departure from the individual to society.* It has been said that Jesus discovered the individual but the religion which He established is a social religion. One man by himself cannot practice the Christian religion. It takes two men to do this. A purely individualistic type of religion is essentially selfish and futile. It is selfish because the individual seeks to enjoy spiritual blessings for himself. To be unsocial is to be selfish and to be selfish is sinful. The individual too frequently is concerned more about a future Heaven than a present realization of the Kingdom. Salvation in his mind is a future thing, not a present reality and experience. For the Church to content itself in saving individuals merely means that it will never make any real headway in saving the world for it has to do the same thing over and over again from generation to generation and does not ultimately bring in the Kingdom of God. Some people say, "convert the individual and that is all that is necessary." Others cry, "change the environment and the people will automatically become good." There is, however, only a partial truth in each of these statements. We must put the two together. The trouble is that environment does influence people, but some changed individuals never seek to change

their environment. We must see to it that all unfavorable conditions to religious life are changed. We must remove hindrances and obstacles. It is a social Evangelism which must be preached and it is a Kingdom that must be established.

3. *A departure from the old to new ideals of life.* Our entire civilization seems to be an organized struggle after material things. What shall we eat, what shall we drink and wherewithal shall we be clothed? These are the questions of supreme moment. The higher idealism seems to have faded largely from our vision. Men are going into business because there is money in it. They have lost the passion for service. Making a life is more important than making a living. This is an appeal to the whole of life, the physical as well as the spiritual.

4. *A departure from cure to prevention.* The present philanthropic and charitable work of the world is based in large measure upon a false principle. The cry of conservation is heard on every side, but we allow old conditions to go on, conditions that are responsible for crime, poverty, insanity and vice, and we content ourselves to deal with the consequences rather than seeking to correct the causes. We have applied our efforts so largely to remedial agencies and have not sought to prevent the causes of maladjustments. We have been good Samaritans and have tried to succor the waylaid man, but we have largely failed to clean up the Jericho road of its robbers. This is the modern social task of the Church. It is the great adventure for God. This requires courage, faith, conviction and no nation is truly Christianized until all areas and phases of life are yielding to the dominant sway of the spirit of Jesus Christ. This is the heart of social service. It will eventuate in the establishment of the Kingdom of God upon the earth. It will make every shop a sanctuary and every school a shrine. It is a religion not confined to the cloister but is intended for the crowd. It will mean a new Heaven upon earth. Is such an adventure for Christ worth while?

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*"I just could not get along without THE OUTLOOK OF MISSIONS and am trying to get others interested also."*

MRS. C. A. PURBAUGH, Connellsville, Pa.

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## Notes

**G**RACE MISSION, Sioux City, Iowa, of which the Rev. L. Harrison Ludwig is the pastor, reports unusual activity and interest during the month of October, when the largest Communion Service in the history of the congregation was held. This Mission took a prominent part in a City-Wide School of Missions which was held in Sioux City, and also was well represented at the annual County Sunday School Convention. A Mission Study Class was successfully conducted using a Home Mission book. After Christmas a Foreign Mission book will be studied.

\* \* \*

The Mission at Belden, Nebraska, under the leadership of Rev. William Jassman, is not only paying its apportionment in full, but during the year has taken two special offerings—one for Home Missions and the other for Foreign Missions. The pastor states: "Of course I realize that these small amounts that come from this Mission do not make much of an impression on the treasury of the Boards, but they help some, and it also indicates that the people of Hope Reformed Church at Belden appreciate the help they are getting from the Board." This shows a very fine spirit in this truly Missionary field.

\* \* \*

Work is going forward very nicely on the new Faith Church, Philadelphia, and the Missionary, Rev. E. E. Leiphart, re-

ports that they are hopeful of being in the basement by about the first of December. During the month of October eleven new members were received, and definite steps were taken towards organizing a Men's League.

\* \* \*

A unique community service is being rendered by the Rosedale Mission, of Laureldale, Pa., of which the Rev. Samuel Givler, Jr., is the pastor. In February, 1923, a Baby Welfare Station was opened, and during these seven years five hundred and forty babies have been enrolled. Of this number 79 were enrolled in 1929 and 38 by the end of May, 1930. At present there are 144 babies attending with an average attendance of 104 for 1930. The station is open every Wednesday from 2 to 5 P. M. The nurses (two in number), come at the direction of the Visiting Nurse Association of Berks County. The Doctor, who is a local Doctor, gives his services free of charge. When necessary he informs mothers what to do with their children when not gaining in weight or when not in proper health. Mothers are always free to procure the services of their family doctor when they so desire. The Brotherhood of the Rosedale Church has planned for this year to have one or two social gatherings for the mothers attending the station, and also hopes to obtain motion pictures that may be beneficial to the mothers.

\* \* \*

## *Social Justice, a Task for the Christian Church*

REV. CHARLES D. ROCKEL, Altoona, Pa.

**T**HE social passion of the prophets and Jesus runs like a divine refrain through the entire Bible. But the social passion has never been popular because it makes an uncomfortable appeal to the conscience of people. For the same reason the social gospel is not popular in our own day. We should not forget that one of the reasons why Jesus was crucified was the fact that he laid unlawful hands upon the ark of special privilege and insisted that religion must deal with justice, love and brotherhood. He dared

to face special privilege grown venerable by an unholy alliance with religion just as we today must face an alliance between injustice and religion to maintain the present inequalities.

Because the cause of social justice has been unpopular the church has sidestepped it and stressed personal salvation. It was so much easier to prepare people to die than it was to transform them for a life of human brotherhood and goodwill here on earth. It is not so long ago that many were saying that the social gospel



had won acceptance in the Christian Church, and yet social pronouncements issued by General Synod in 1923 are still bitterly assailed today. This assault is one of the most dangerous activities that the church can engage in and the danger of it is still more apparent in the light of an article that appeared in *The Weekly-People*, a revolutionary, Marxian Socialistic paper of New York, in its comment on the report of the Committee on Social Service of Potomac Synod.

In their issue of September 27, 1930, they make a reference to this report. The report was considering the problem of unemployment and pointed out that neither overproduction nor the machine could account for the widespread unemployment. The cause for it must be found in the fact that modern industry is organized to make profits rather than to supply human needs and wants. This paragraph of the report closed with these sentences, "To be compelled to tramp the streets begging for a job from place to place only to end in the soup kitchen leaves a scar upon human character which the church can never remove in an evangelistic campaign. The modern Christian Church must undertake the same task which her Master and the early Christians undertook. She must strive to build a new world of the spirit in the present world of economic empire." *The Weekly-People* quoted the last sentence and added this comment, "quite naturally taking the solution of the problem out of the realm of the class struggle." And that is just what the Christian Church must do if we are to avoid a cataclysm such as human history has never recorded. If the church remains silent on the problem of social justice the class struggle will not only result in the destruction of the church but it will uproot our whole industrial order and rear a social structure that will put the propertyless class into power and annihilate every trace of our present capitalistic order.

It seems difficult to realize that the present wave of crime and lawlessness is indeed what President Hoover said it was "a subsidence of our foundations." Modern society has trained several generations

of people to think that the supreme aim of life is to get money and we persistently measure success by the amount of money that people accumulate. To stay just "within the law" has been the chief end of many modern business men though they might violate every law of Christian brotherhood in their business relations.

We must not then be surprised if we find that people will resort to murder when it is felt necessary to do so to get money. The criminal only carries to its logical conclusion the fundamental assumption that we are entitled to whatever we can get which lies at the heart of so much of modern society. The racketeer simply acts upon this assumption.

Unemployment is rocking the foundations of law and order like an earthquake. Over-production cannot be a serious cause of unemployment as long as multitudes do not even have the necessities of life. Nor is the machine a serious factor in this problem. As long as human wants remain unsatisfied we do not have too many machines. If we organized our industrial processes with a view of supplying human wants and needs there would be no over-production nor would there be too many machines. The real cause of unemployment lies in the greed and selfishness that actuates so many business men and captains of industry.

In any effort to solve the industrial problems the greatest ally of the church is the worker himself, if he is permitted to organize in ways that suit his need and is permitted to select his own representatives free from interference from the employer or the limitation of employment contracts. In the interest of social justice the church must insist upon the right of the worker to organize and choose his own representatives because the spiritual freedom of the church is jeopardized in any widespread denial of economic and political freedom to the workers.

The church likewise has a tremendous stake in the program for world peace. She can have peace if she wants it and is willing to pay the price. But she must make it clear that she is unalterably opposed to all military training in high schools, colleges and universities. But



more than this, the church must make it clear to the governments of the world that since they have pledged their word of honor never again to resort to war to settle their disputes they cannot expect the church to sanction any war they may make. If they break their word of honor it becomes the duty of the church to hold the governments to their pledge and to resist them in the prosecution of war.

The churches have often made Christianity a religion of being white. Paul insisted that in Christ there was neither bond or free, Jew or Gentile, male or

female and the early Christian Church enjoyed a fellowship that claimed all races and conditions of men as brothers. In the sight of God there are no inferior races and the Christian Church must lead the world in the solution of the race problem. The foundations of civilization will not crumble if we grant to other races their freedom and look upon them as our brothers. We cannot long continue to deny to other races the rights we claim for ourselves and we must go ahead and create a better feeling between the races firm in the conviction that the Christ-like way can never be wrong.

### *Child Welfare*

By MISS RUTH GILLAN, Chambersburg, Penna.

AT a recent meeting of Social Workers, interested primarily in Child Welfare, one of the speakers uttered these wise words: "The essential thing that I want to bring to your understanding is the sense of security and what it means to childhood. We who are grown up know well enough the insecurities of life that keep us from doing our best and we have some realization of how strong an inner life, how firm a philosophy, a religion, must be developed to keep us going in spite of these dangers on every side."

But there is a tendency to forget the feelings of insecurity with which we had to deal as children.

I still have vividly in mind the agony which filled my heart, when awakened early one morning from the deep sleep of childhood by the sharp ringing of the door bell. I saw, on running into the hall, my father below stairs, deep in conversation with a huge policeman and caught the word "jail." Soon they were hurrying down the street together. Numb with terror, my speechless tongue too loyal to utter its fears, my world in pieces—only with the return of my father that night and the story of the distressed client to whose rescue he had been called at that early hour, was my world again made secure and happy.

It is hardly possible for most of us who read these lines to visualize a world in which there is no dear friend, no doctor,

no minister to whom one may turn in the hour of despair, yet there are countless children to whom such a world is very real, and it is to help them to security that we have the agencies of social welfare especially for children.

The first reference to any special legislation for children is in 1756, when children of broken families were turned out as apprentices while parents were supported by regular channels of relief.

It is a long step from that time to the year 1913 when the Mothers' Assistance Fund Law was passed. This law, which gives the security of the home to the child was largely the result of the Conference on the Care of Dependent Children called at the White House in 1909 by President Roosevelt. "Home life is the highest and finest product of civilization. Children should not be deprived of it except for urgent and compelling reasons," said the Conference in its concluding report.

The belated recognition that it is not only more humane but cheaper to pay mothers, rather than others, to look after their children is now leading some child-caring agencies to divert part of their funds for this purpose. By 1928, appropriations for this fund had been increased sufficiently to benefit over 17,000 children in Pennsylvania. Putting the whole question on a money basis showing the relative cost of supporting children in institutions and in their own homes is an excellent way to impress the public with

the futility of breaking up homes. Where it costs \$1,000 a year to keep a child in an institution and several of the same families are in institutions, the total expenditures for them would more than support the whole family at home.

Public opinion now supports the opinion of the sociologist that even when his own home does not give him all that he needs in a material way, it does give to the child certain intangible spiritual qualities which cannot be found in an institution.

In order to secure wiser discrimination in dealing with neglected and delinquent children, separate courts to deal exclusively with children's cases have been established.

In 1899 the first juvenile court was established in Chicago and in 1901 a similar court was opened in Philadelphia and in this same year the probation system was adopted as part of the juvenile court law in Pennsylvania. This system gives the child one more chance, for he is allowed to return to his own home, reporting at stated intervals to the probation officer, usually a wise and discreet person. Again he finds security in a friend.

Do we realize what it means to a child to be brought into court? The very words "taken to court" strike terror to his heart. Much depends on the character of the probation officer and the judge.

I have in mind a picture of a morning spent in juvenile court.

A boy, small for his age, was brought into the judge's chambers, not into the main courtroom where older men and women of a criminal type are tried.

He was accused of several thefts.

He was scared—ready to cry.

But when the judge took that small boy on his knee, talked to him of his school, his pets—the games he liked to play, his confidence was won and he talked freely. That boy was won by kindly understanding on the part of an older person. He felt secure because he had a wise friend.

One of the most distressing features of the present unemployment situation is the effect which it has on children. The gloom, depression and insecurity of the parents cannot fail to communicate itself to the children.

That, on the spiritual side.

On the physical side one well-known social worker says, that the various relief agencies will be dealing with the effects of this depression for the next five or six years. Under-nourished babies will grow up into rickety children, boys taken out of school will be limited in later life to unskilled labor and broken homes will add to the number of juvenile delinquents. The worker must have economic security for his children in so far as it is humanly possible.

We will have it when the social order is Christianized and there is set in human thought the vision which Jesus has shown—of a civilization in which "each man shall wish for all men such a fair chance at all good things as a man would like his brothers to have."

### *The Prohibition Situation*

By REV. CLAUDIUS J. SNYDER, Mulberry, Indiana

THE artist paints his picture at close range. He is able to appreciate what the uninitiated can partly appreciate only as they stand at a distance. For most of us some factors of the Great War are just now emerging; but these same factors have long since been appreciated by those who direct the fight for the "wets." Their boards of strategy learned quickly to use some of the highly helpful principles and projects which brought that war to its conclusion. Notice some that have been used quite effectively:

(1.) Europe had known the value of and had used propaganda in various military and diplomatic endeavors. We of this country were quite unaware of the nature and the effectiveness of the use of a continuous bombardment of publicity, paid and free. But the war settlements were hardly completed ere there was begun the use of this most effective instrument by anti-prohibitionists. The wet board of strategy was beginning to flood the country with its carefully chosen items. Comic strips portrayed the dry as

a Puritan and a kill-joy. Cartoonists, editorial writers, special writers, short story writers, movies, joke-smiths, etc., etc., have steadily been added to the list of those who work with might and main to give us news which has been properly "doctored" to suit the purpose. Consequently newspapers which are editorially dry often carry news stories of various press associations which are dripping wet. Magazines carry special articles and fiction which plays up the presumed ineffectiveness of enforcement. And there is a great mass of citizenry who as yet have failed to detect that much of this news material and reading matter is especially prepared. And this especially prepared material gives some folks some very decided and unchangeable opinions. Note an instance: In discussing a detail of the Canadian System and its effects, the testimony of a reliable acquaintance was cited by G—. W— at once replied that he didn't believe it, for it was contrary to all that he had read! Exactly, for the American public is getting carefully prepared propaganda regarding the working of the Volstead Act and the status of things in Canada.

(2.) One of the most successful items of strategy used in the War was the "defeatist" strategy. Germany and her soldiers were bombarded persistently with this idea, expressed in many forms. The ideals for which the Allies were alleged to be fighting were set forth on handbills and these generously distributed by various means. The nature of a satisfactory peace was also broadcast to the German citizens. Our airplanes distributed literature describing the unalterable opposition of the nations to the dreams of

their military leaders. And in many ways there was pointed out the uselessness of their continuing fighting. All these were parts of the defeatist strategy with which the whole nation was bombarded. Now the wets have used this same idea most effectively. Even ardent dries are becoming impressed with the "probability" that the Volstead Act cannot be enforced and that we have taken a wrong step in solving this whole liquor business.

Granted at once that this must be a long campaign. Even so, all the more reason for definite information and reliable information. Any lack of such resources by friends of the dry cause must result in a wavering line. The persistent enmity of the wet crowd to any kind of law or regulation, from the days of the Whiskey Rebellion down to the present, needs to be told and retold. Our great-grandfathers fought a war so that they might "establish justice, insure domestic tranquility," etc. Any school boy knows that such ideals have not been attained as yet. But have any folks suggested that we'd better return to the British Empire! And what a blow to advertising is the idea that any institution or business, denied access to the advertising columns of our newspapers, could nevertheless enjoy more prosperity and more sales now than ever before! If this be true (as wet propaganda tells us), then here's the way for groceries and hardware stores to get more business! This is going to be a long campaign. All the more reason for an effective Signal Corps, or information service. And in this connection, reader, what is your own dependable source of information on the wet and dry issues? Your favorite newspaper?

### ***One Hundred Per Cent. Americans***

*By the Editor of the Rockville, Indiana, "Tribune," quoted in "Twice Thirty," Autobiography by the late Edward W. Bok*

There is no such thing as a "hundred per cent. American." Most of us are doing right well if we can qualify as one-half per cent. Americans. What is a hundred per cent. American? Let us name a few things that none will deny as being among the attributes that define a hun-

dred per cent. American. He must first of all, before considering his own rights, have a higher regard for the rights of others; he must obey the laws—not the laws he chooses himself to obey and demands enforcement on others, but ALL

*(Continued on Page 546)*



## *Unemployment*

By the REV. JOHN SOMMERLATTE, D.D., Lakewood, Ohio

AT last people admit that there is an unemployment problem. If the church can go a step farther and demand that there shall be real repentance for this social sin we shall have made great progress. Why should the church hesitate to speak out against SIN?

Christians have allowed their thoughts to become muddled because of newspaper reports that have led us into thinking that industry's wheels would soon hum.

Unemployment is a big problem. We are told that the industrial process is so intricate that only the keen, trained minds of great "leaders" can deal with such matters. It is obvious to all thinking men that our leading captains of industry are not equal to the emergency either. They would save us if they could.

Given our ignorance, is silence best? That is the solution of the lazy man. As a matter of fact we will all suffer until most of us get busy on the problem. The causes of unemployment are as varied as the causes of war and yet both can be traced quite readily. Changes in demand for and supply of goods, natural disasters, strikes, certain legislation, inventions, casual labor and "business cycles" cause unemployment.

The economic rulers of the United States seem to know what they want and they seem determined to get it. Possibly they will demonstrate that they are no longer able to make the changes that are necessary in order to make the machinery of business function. A democratization of business and industry is due to arrive soon. Such a fundamental change may be accompanied by violence. But this is not necessary. In England the Industrial Revolution swept over the people in rather harmless fashion. In France and Russia resistance to change was very strong when men desired to achieve greater freedom and justice.

The industrial and social system of the future should be directed to the development of manhood. Today America is the richest nation of the world and it offers its toilers who are caught in the swirl of unemployment a hectic spasm of public

works and a pittance of charity. Twenty poorer countries have given the working people a self-respecting, legitimate scheme of unemployment insurance.

Can this problem of unemployment be solved? Apparently some corporations have succeeded even now in evolving a solution. The Columbia Conserve Company, of Indianapolis, has adopted a scheme which regularized its seasonal business. The Dennison Manufacturing Company sets aside a fund from annual profits for the relief of idle workers. The International Harvester Company, of Chicago, and the John A. Manning Paper Company, keep their employees at work steadily.

Industrial management can regularize employment just as it has learned to eliminate heavy labor turnover. Irregular employment is a confession of inefficiency on the part of the leaders of industry. This curse has followed the industrial process regularly. It does not arise merely in eras of depression. A long train of evils follows in its wake, since loss of employment means much more than loss of income. It means poorer food, clothing and shelter. The lack of purchasing power results in loss of business. Physical and mental distress lead to pauperism and crime.

Labor unions are partly to blame for not calling attention to this problem. The Amalgamated Clothing Workers have set aside a fund to which the bosses contribute. Since 1923 this fund has been efficiently and democratically managed. A similar plan has been adopted in Cleveland. The International Ladies' Garment Workers' Union and the Garment Manufacturers' Association have adopted insurance methods which guarantee 40 weeks of work to the toilers every year. Proctor and Gamble, of Cincinnati, Ohio, guarantee 48 weeks of work a year. Conservatism and inertia were swept aside to accomplish this.

How can unemployment be cured? Methods for relief are in dispute. Very poor palliatives are passing the job around to more men. Restriction of out-



put is a favorite device of workers since the men are afraid of working themselves out of a job. But they strike at the very foundation of efficiency by such tactics. A better palliative would be the staggering of incomes of overfed people around among the needy. Why should people with an income of \$100,000 continue to flaunt their luxury in the face of folks whose children suffer want even though they are thrifty, energetic and very willing to work?

Real solutions for unemployment can come only from united action of industry as a whole. Statistical research should be made to estimate demands a year ahead. Some central control must stop over-expansion in prosperous years since the demoralization of community life is too costly to society. The deterioration of labor that has been exposed to long periods of idleness is costly to industry. There is also a reckless expenditure of income on trifles when wages are too high, which results in a bankrupt treasury when a season of idleness comes, when necessities cannot be purchased.

Possibly the government must supply the centralized effort at forming common policies. Unrestricted competition will nullify much of the work which progressive industrial leaders may undertake to do.

Diversification should be practiced. If men had diversified training they could be utilized in some department that is busy when their regular job is at a standstill. Much greater co-operation should be practiced.\* Dayton, Duluth, St. Paul and Minneapolis have worked out plans for steady work.

Will the Church of Jesus Christ issue a clarion call at this time? It need not emphasize that the central principle of the present social order is anti-Christ. Selfishness is the fundamental immorality which makes us suffer today. The lust of greed does not work. The industrial system must be modified so that it may meet human needs and welfare rather than that it continue to produce swollen profits for a few. Men must humanize the machine. Interest on capital is a continuous cost in industry, irrespective of output. Christians must demand that management shall be made responsible for the continuous maintenance of labor. Labor is just as important for operation as capital. If one is maintained in periods of idleness the other should be treated with the same consideration. If that requires an extension of taxation along lines already laid down it must be done. Possibly this will also mean government control of natural resources and an extension of government ownership wherever private ownership refuses to work for lower returns to capital.

Is the church out of order when she is concerned with the economic, physical and political well-being of man? In themselves these matters are not the major concern of Christians. Insofar as they are part of the culture of the spirit they are of great importance. They aid in the development of character. The church is greatly interested in establishing right relations between man and man, as well as between man and God.

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\*The Department of Manufacture of the Chamber of Commerce of the U. S. has published a pamphlet on: "Balancing production and employment through management control."

### *Observations of the Treasurer*

J. S. WISE

A VISIT to the cellar of the modern home reveals much that was unknown in the days of my boyhood. In those days the cellar was a dark and damp place whose walls were lined with bins and shelves filled with potatoes, apples and canned fruits. Coal bins and wood piles were there of course, and, in most cases,

back in the darkest corner one might find several casks of home made wine. A lighted candle or a small oil lamp had to be carried with you. One always had a gruesome, slimy feeling of fear lest inadvertently he might touch a snail, a spider or perhaps a snake. Sometimes rats and mice were a cause for fear and

our errands for coal, wood, or potatoes—always the boy's jobs—were anything but enjoyable.

The modern cellars are more inviting. Most of them are better lighted and practically all of them have cemented floors.

Before entering you press a button and the whole cellar is flooded with light. The wine casks have practically all disappeared as well as the apple and potato bins. Even the coal bins in many homes are gone. In yonder corner is the furnace or boiler that heats the house. Another boiler is to be found that supplies the hot water for the household. Meters to measure the gas, the water and the electricity are at places of easy access. The fears of the old days have entirely disappeared and the noise of scampering rats and mice is now displaced by other strange sounds. The clicking of the meters, the whirring of the furnace-blower and the ignited gas under the hot water heater are heard as soon as a certain equilibrium is disturbed. Things move automatically and force one to realize how times have changed in a single life-time.

There are many people whose lives are made miserable and who find great difficulty in adjusting themselves to the many changes that have taken place. I often marvel at the ease with which most people adopt the changes that make for their own comfort but find it quite difficult to adopt those that require a little sacrifice on their part. In the work of the Church, for instance, everything new meets with more or less opposition. Too many of our people want the latest and best of everything, except their religion. That, in their judgment, must remain forever the same. No doubt, they are right. The religion as taught by Jesus cannot be improved; but its interpretation is changing constantly. The methods employed in the work of the Church must change from time to time if the ideals of Jesus are to be maintained and made permanent in the lives of the people. One ought, therefore, to welcome every new method that gives a real promise of improvement, even at the cost of personal comfort and prejudice.

These changing methods are often much more important than the changes we find in the modern cellar. If our methods in religion are changing we must be as careful in operating them as we are in others which we adopt so readily. No matter how perfect our cellar appliances are, we all know that care must be exercised in their use. An imperfect plug screwed into an electric socket will often short-circuit the current, blow out a fuse and put all the machinery immediately out of commission.

How often this happens in the work of the Church! An unguarded remark, someone's feelings are hurt, a defective plug, and the whole poise of the congregation is disturbed! No one can estimate the damage that is being done to the work of the Church, since our Lord commanded that we "love one another," just because some one's feelings are hurt. He in turn deliberately uses a defective plug that destroys the poise of years and brings to naught the labors of love and the sacrifices of many conscientious people.

Much damage has been done, not only to congregations, but to the higher Church bodies as well. The cause of Home Missions has often suffered from "defective plugs." Unwarranted statements concerning specific phases of the Board's work, based upon very "defective" information, have made the work extremely hard for its officers. For instance, General Synod commands the Board to undertake certain specific tasks—Social Service, Country Life, Evangelism and so on and when the Board, in obedience to these commands, attempts to do them, someone is sure to put the entire cost of this specific work to "overhead" and charge the Board with being extravagant. Of course, this is very unfair and no one can estimate the damage that has been done to the work by such unwarranted statements.

I have made numerous statements and frequently published them, showing the percentage of Cost to Service, rendered by the Board. Unfortunately, a very limited number of our members read such information while an unlimited number

of them quite readily pass on unauthorized information that contains all the elements of a defective plug. Our percentages have changed very little in the last twenty

years, so that the following table is a fair average one, showing the real distribution made of every dollar spent by the Board:

For Executive Purposes .....	.04½
“ Superintendence .....	.02½
“ Promotion .....	.02
<hr/>	
“ <i>Legitimate Overhead</i> .....	.09
“ Interest on Deficits and Loans.....	.02¼
<hr/>	
“ <i>Actual Overhead</i> .....	.11¼
“ the Work Committed to the Board by General Synod and Classes .....	.88¾
<hr/>	
	1.00

I make the distinction between *legitimate* and *actual* overhead, because the greater part of the interest item is not the fault of the Board. The apportionments

have never been paid in full, neither are they paid promptly and regularly. The Board, therefore, has no control over that. Let us avoid defective plugs. They are dangerous.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

The Church and the Social Question

By DR. JOHN McDOWELL

Acting General Secretary, Board of National Missions, Presbyterian Church,  
U. S. A.

NEXT to a knowledge of the truth as the truth is in Christ, and recorded in the Scriptures of the Old and New Testaments, a knowledge of the times is necessary for the Church.

By a knowledge of the times, I mean that the Church ought to know the life that is surging about it—the industrial life, the political life, the social life, the intellectual life, the recreational life, as well as the religious life—and be able to interpret the needs, the errors, and the aspirations of this life, first, to itself, and then to the world.

To know the times in this sense, the Church must know where the center of interest lies at any given time. The center of interest is undoubtedly a changeable matter. It changes from generation to generation, and sometimes within a generation. Sixty years ago the center of interest lay in the relation of religion to

science; thirty years ago it lay in the relation of religion to the Scriptures. Today the center of interest lies in the relation of religion to society.

In support of this contention, note, if you will:

1. The demand for *social reading*, books on the social question. In a great industrial and immigrant center over sixty per cent of the books taken out of the library are books on the social question.

2. The demand for *social organization*. Men are organizing for social purposes today more than ever before. We have not only local unions, industrial unions, but national unions and international unions.

3. The demand for *social legislation*. Every legislature and every session of Congress is confronted with innumerable bills for social legislation.



4. The demand for *social education*. The most popular courses in our universities today are the courses dealing with the social situation.

5. The demand for *social religion*. Practically every denomination in this country and in Great Britain has a statement on the social ideals of Christianity.

Such facts as these make it clear that we are living in the age of the social question. "The foreground of immediate interest," says Professor Peabody, "is unquestionably held by the needs and problems of the social world."

The question as to whether this social awakening is to be a blessing or a curse to the world is primarily one of leadership. Who shall lead this gigantic movement? Shall it be Christ or Antichrist? If Christ is to lead it then the followers of Christ must know at least three things: (1) What the social question is. (2) The relation of Christianity to it. (3) The present duty of the Church.

#### 1. *What, Then, Is the Social Question?*

Before any question can be solved it must be understood. Let me remind you that there are many social problems, but only one social question, just as there are many human diseases, but only one human body.

Our conception of the social question will depend upon our point of view. Our point of view as Christians, let me say, is not that of the political reformer or the political economist; it should always be that of Christ. Christ should be our final authority on the social question, and the Bible our textbook.

From the Christian point of view the social question is primarily expressed in terms of spirit and not in terms of system. It is a question of human relationships, human brotherhood; in a word it is the application of Christianity to society.

Thus defined, the social question is the effort of the churches to find practical ways in which the prayer our Lord taught us, "Thy kingdom come," may be answered; to obey the commandment, "Love thy neighbor as thyself", and to apply the Golden Rule to all the relationships of life. Obviously, then, the social question is not antisciptural, is not antichristian, and is not antievangelic.

#### 2. *What Is the Relation of Christianity to the Social Question?*

It is at least twofold:

a. Christianity is the cause of the consciousness of the social question. There is little or no consciousness of it where Christianity is not known.

b. Christianity is the solution of the social question. This solution is embodied in the three elemental laws of Christianity: (1) The law of regeneration, by which Christianity proposes to change the nature of man and ultimately the character of society. (2) The law of righteousness, by which Christianity offers man a new standard of life to regulate all his relations with God and his fellow men. This standard is stated in the Sermon on the Mount and the Golden Rule, the summary of the law. Life imparted by regeneration needs development and guidance. The heart may be regenerated, but the head may be ignorant and badly informed. Regeneration merely creates the will to do right. It does not define for man what right is. This is defined for him in the law of righteousness embodied in the teachings and example of Christ. (3) The law of love, through which Christianity offers man an adequate dynamic for applying the law of righteousness to his life. Christianity offers not only the power which regenerates and the standard which directs, but also the dynamic which impels and empowers us to live the Christian life and apply the Christian law.

#### 3. *What Is the Present Duty of the Church in View of What the Social Question Is and the Relation of Christianity to It?*

We answer, the duty is at least five-fold:

a. To Christianize the social vision of today. It is still true that "where there is no vision, the people perish", or, as the Revised Version puts it, "cast off restraint." There is nothing more needed today in the social movement than men who not only see things but see through things; men not only of sight but of insight; men who can see the harvest when the snow is on the ground. Without a Christianized social vision there is grave danger that the social movement of our day may become materialized, commer-



cialized, professionalized. Professor Peabody has said that social service is rapidly becoming a technical and professional vocation into which trained specialists enter. Only a Christianized vision can save social service from this fatal danger.

b. To Christianize the social thought of our day. Let it not be forgotten that the social question is primarily one of social thought. It is a philosophy before it is an activity. Modern socialists have seen this and hence they have spent their lives in seeking to mold the thought life of men and communities. They have been social teachers rather than social workers in all our great centers. We cannot expect to have a social order based on Christian principles so long as our social philosophy is made by men who hold materialistic principles. The times are appealing to the churches to capture the thought of the social movement, to proclaim that there is not a thought in philosophy, an ideal in ethics, a principle in sociology, a program in practical reform worth considering that is not found in Christianity. The most ardent appeal of the times to the Church is to bring every thought, social, political, ethical and religious, "into captivity to the obedience of Christ." If the Church is to bring every thought into captivity to Christ it must know the mind of Christ on the social question. The hope of the world now, as in the preceding centuries, is that under the guidance of the Holy Spirit the Church may discern the truth in terms of sociology as well in terms of theology.

c. To Christianize the social relationships of today. If the fundamental social relationships of life are wrong, all life will be poisoned at its source. That a more complete Christianization of all social relationships—of husband and wife, parent and child, employer and employed, buyer and seller, between the citizens and the State, and, lastly, between one nation and another—is the paramount need of our day, cannot be questioned by those who know the present condition of society. No greater responsibility rests on the churches than that of making and keeping the social relationships of life genuinely Christian.

d. To Christianize the social activities of today. Never before were there so many people concerned with the amelioration of social conditions and social ideals. Never before were there so many movements for human welfare. The relation which the Church should sustain to these organizations and interests is of vital importance. The duty of the Church in the realm of activities is at least three-fold:

(1) The Church should inspire all social service with the Christian ideal and motive.

(2) The Church should coöperate with every effort to make man like Christ, earth like heaven, and the kingdoms of this world the Kingdom of Christ. In other words, it should be concerned with every movement for the well-being and the welfare not only of individuals but of communities.

(3) The Church should lead the way in all needy and undeveloped fields of human need.

e. To Christianize the social spirit of today. No one will question that the nature and influence of our future society will be made by the spirit that dominates it. Society has a right to look to the churches for leadership in the realm of spirit and ideals. The Church more than any other organization has been charged with this responsibility. If society is to be Christianized, if it is to be led by Christ, the churches must give leadership. Christ's expectation for society can be realized only through the proclamation by the churches of the gospel which tells of his sacrifice for mankind, combined with a manifestation of the spirit of that sacrifice in the life of his disciples. The social spirit of our day can be made and kept Christian only as it is filled with the spirit of the cross. The law of social service, "each for all and all for each," will be a dead letter unless reinforced by the love which the cross expresses. To fill the social movement with the cross, in the New Testament meaning of it, is to set in operation the mightiest force in the universe for the regeneration and redemption of human society. Only as the Church Christianizes the social vision, the social thought, the social relationships,

the social activities, and the social spirit of today, can the social question be solved. A Church that is not concerned about the social question and social service is a Church that has never known Jesus Christ and his gospel.

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fostering public sentiment favorable to proposed reforms, by co-operation with Government officials and employees, by legislation and other lawful means; provided, that under no circumstances shall this federation engage in or support strikes against the United States Government."

In the 13 years this federation has existed it has been able to bring about more improvement in the Federal service, such as greatly improved morale, better wages, better working conditions, political liberty, retirement of superannuated employees, reclassification of positions in the Federal service, compensation for occupational diseases and other social and economic benefits applicable to all Federal employees, than had been obtained in the 60 years preceding. In fact not a single benefit of general application had been obtained during all the period since the Civil War.

Organization of Federal employees has the approval of the President, who is every Federal employee's "Chief." Ex-President Coolidge said to a convention of Federal employees:

"Please extend to the convention my best wishes for the success and enlarged public service of your federation and my assurance of a desire

(Address delivered at the Pastors' State Convention, Harrisburg, Pa., Jan. 28, 1930, and published in leaflet form by the Penna. Council of Churches, whence copies are obtainable).

to co-operate with you in promoting the welfare of those in Government employ."

President Hoover sent this message to the last convention of the organization:

"Please extend my cordial greetings to the National Federation of Federal Employees at their biennial convention and say for me that I share their zeal and pride in our common effort to be of all possible usefulness in the public service."

The Social service that the National Federation of Federal Employees has rendered during the 13 years of its existence to the thousands of employees of the United States and through them to the people, is very great. The federal employee, in the post office, at the landing pier, at the customs house, at the income tax office, in the offices and laboratories in Washington, represents the Government to the people. Commissioner Wales of the U. S. Civil Service Commission has well said:

"Federal employees need apologize to no other class of workers. They have won their places in fair, open competition and have been adjudged competent and trustworthy through a personnel system which is acknowledged as the most scientific and thorough in existence."

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the laws. He must never swear falsely to a tax return; he must never run his automobile on the public highway faster than the speed laws declare; he must observe whatever laws are made to preserve the sacredness of the Sabbath; his daily life, and particularly his nightly life, must be such as to cause his fellow citizens to respect him as a man of high morality. And, above all, when it comes to casting stones, he must himself be without sin.

To be "one hundred per cent. American" a man must be one hundred per cent. Christian. He must always and everywhere observe the Golden Rule. He must put in practice the precepts of the Sermon on the Mount. In all sacred and profane history, there never lived but one Man who could qualify as a hundred per cent. American, and men who deny or abridge the rights of others for religion or race should remember that Man was a Jew!

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *The New Missionary Home at Lancaster*

IT was my unspeakable joy to voice the feelings of gratitude in the hearts of the missionaries and the members of the Board of Foreign Missions at the dedication of the new Missionary Home at Lancaster, Pa., on November 18th. The service was held in the chapel of the Theological Seminary. Dr. George W. Richards was in charge of the service. The Seminary Choir sang two inspiring selections. Mrs. Jesse M. Mengel, President of the W. M. S. of Eastern Synod, made a brief address, thanking the many friends for their kind help and sympathy in the erection of the building. She invited all present to visit the Home at the formal dedication at the close of the service.

The kind act of the women in providing this beautiful Home should evoke words of sincere praise. It is an honor that belongs especially to the women of the Eastern Synod. The real comforts of the Home will be shared by the faithful missionaries of the Church. What finer thing could any group of God's hand maidens dream of, or carry out, than the providing of a comfortable home for foreign missionaries who frequently have no home to go to when they come back on furlough! I can speak out of a rich experience on this point. Letters on file in our Board's office tell the story of anxious hearts as the time approached for leave of absence from their fields of labor. How I recall the anxiety of dear Dr. Hoy before his last furlough. It will always be one of the precious memories of my life, that the Board of Foreign Missions, through the generosity of loved friends made it possible to give the Hoys, for twelve months, a home of sweet contentment.

Missionaries return on furlough to America with a sense of mental poverty and of soul hunger. I wonder how many

of us fully appreciate what this new home will mean to the missionaries—men, women and their children—when they come to occupy it? Where in our Church is there a place more inviting for the recuperation of weary toilers than in this literary atmosphere, and in the midst of a host of kind and helpful friends? Fine as was the idea of establishing this Missionary Home, finer still the selection for its erection. Is this not the garden spot of Pennsylvania?

Need I remind the reader that the life of a foreign missionary is a hard life? The romance of Missions, which is often spoken in jest, is in the imagination of the stay-at-homes, and not in the daily experiences of the missionary. Whatever defects may cling to the body of missionaries, their labors, their self-denials, and their endurance in the work are worthy of our admiration, confidence and love.

There is an ocean-wide difference between the missionary work at home and abroad. Here in America the missionary lives and labors among his friends. He has a home, and soon gathers a constituency and erects a church. He is not solely dependent upon his salary from the Board of Home Missions. Everything is so different in foreign lands. The missionary must live and labor amid strangers, and among strange surroundings. He has no home, no church, no hospital, nothing except what the Board of Foreign Missions, through the Church provides. He is absolutely dependent upon you and me for his support. He cannot at first expect one dollar from the people to whom he ministers in spiritual things. Too often he must not only spend his life but of his salary to relieve the needs of the poor and helpless.

I cannot emphasize too strongly the truth that the foreign missionary now has a more far-reaching influence than the



faithful pioneers of bygone days. Our missionaries today make a distinct contribution that could not be made by their predecessors fifty years ago. Now as then, they are the bearers of a message from God to these foreign lands, but the conditions they must face were unknown to the men of earlier times.

Tell me not that the work of the missionaries is at an end. I believe all the trials and troubles that the missionaries have been passing through in all mission lands, and all the difficulties and perplexities now being faced by the Churches and the Boards at home are but the precursors of the greatest religious advance ever known in the history of mankind.

### *Twenty Years of Faithful Service*

**T**WENTY years ago, December 1, 1910, the Rev. Jacob G. Rupp, D.D., began his labors as Field Secretary of the Board of Foreign Missions. This has been an eventful period in the history of the Board. Great changes have taken place in the personnel of the Board and of the Missions. Some of our leading members, among them the President, Dr. James I. Good and the Treasurer, Dr. Joseph L. Lemberger, and among the older missionaries, Dr. William E. Hoy, have gone to their eternal reward.

There has been a growing interest throughout the Church in our three Missions and a more liberal support of the work. Much credit is due Dr. and Mrs. Rupp for their personal devotion to

Foreign Missions and for their generous support of all the Causes of the Church. Only men and women with such broad minds and warm hearts can cope with the Far Horizons of the Kingdom of God.

Before Dr. Rupp became Field Secretary, he was one of our most faithful and forward-looking pastors. He has always had a vision of the spiritual destitution of the world and a passion to help to relieve it. Few men have been more loyal to the missionary cause nor made greater sacrifices in advancing it. Only those who constantly visit the churches can appreciate the strain on their physical strength, and it is no wonder that Dr. Rupp has felt the need of a complete change of work in order to maintain his working



REV. JACOB G. RUPP, D.D.



MRS. JACOB G. RUPP



ability. He and Mrs. Rupp are now on a tour of the Mission Fields and we await their return with expectant joy. Let no one think that a trip to the Orient is a mere pastime. We know it was not from a desire for pleasure that these devoted servants of the Lord went abroad, but with the sole ambition to refresh their weary natures and to regale their tired minds with new treasures for greater

usefulness to the cause of Missions in the coming years.

It has been a constant comfort to the Secretary of the Board to share the hopes and fears of a most alluring work with these loyal and true co-workers. May the entrance of Dr. Rupp upon a new score of years of service for the Master be bright with every prospect of happiness for himself and Mrs. Rupp and of prosperity for the Church.

*A Wise and Timely Choice*

WE hail with great satisfaction the election of Dr. J. M. G. Darms, by the Executive Committee of General Synod, as Assistant Executive Secretary. The choice is a wise one and Dr. Darms will prove a most helpful accession, especially to the promotional work of the several causes of the Church. The need for this additional worker has been most painfully felt for the past three years. No one who knows the ability and willingness of this devoted brother will question the wisdom of the selection. Since his entrance into the Christian ministry, Dr. Darms has been a great spiritual force, whether as pastor of large and influential charges; as President of the Mission House College and Seminary, and as a member of the Board of Foreign Missions. He brings to his great task a rich and varied experience. It requires a big man in every proportion, physical, mental and spiritual, to do a big work for the extension of the Kingdom of God. Such a man is our friend and fellow co-worker.



REV. J. M. G. DARMS, D.D.

*Board of Foreign Missions*

Comparative Statement for the Month of October

1929				1930				Increase	Decrease
Synods	Appt.	Specials	Totals	Appt.	Specials	Totals			
Eastern .....	\$9,456.79	\$263.80	\$9,720.59	\$9,780.74	\$367.00	\$10,147.74	\$427.15	.....	.....
Ohio .....	4,345.31	535.79	4,881.10	4,134.82	319.50	4,454.32	.....	.....	426.78
Northwest .....	1,109.14	1,778.35	2,887.49	837.93	37.00	874.93	.....	.....	2,012.56
Pittsburgh .....	2,394.51	354.23	2,748.74	2,795.32	50.00	2,845.32	96.58	.....	.....
Potomac .....	3,755.89	38.00	3,793.89	4,858.62	.....	4,858.62	1,064.73	.....	.....
German of East..	581.88	50.00	631.88	1,083.17	35.00	1,118.17	486.29	.....	.....
Mid-West .....	1,425.76	13.00	1,438.76	1,159.01	20.00	1,179.01	.....	.....	259.75
W. M. S. G. S.....	.....	1,194.97	1,194.97	.....	2,578.32	2,578.32	1,383.35	.....	.....
Miscellaneous .....	.....	130.35	130.35	.....	13.25	13.25	.....	.....	117.10
Annuity Bonds ..	.....	100.00	100.00	.....	.....	.....	.....	.....	100.00
Bequests .....	.....	.....	.....	.....	1,200.00	1,200.00	1,200.00	.....	.....
Totals .....	\$23,069.28	\$4,455.40	\$27,527.77	\$24,649.61	\$4,620.07	\$29,269.68	\$4,658.10	.....	\$2,916.19
Net Increase.....							\$1,741.91	.....	.....

## ***A New Station in the United Mission in Mesopotamia***

*(Our Missionary, Rev. J. C. Glessner, relates in a most interesting way the opening of this new work and the hopeful outlook.)*

American Mission,  
Kirkuk, Iraq,  
November 3, 1930.

The Rev. Allen R. Bartholomew,  
1505 Race Street,  
Philadelphia, Pa., U. S. A.

My dear Dr. Bartholomew:

You will know by this time that the United Mission in Mesopotamia has taken another step forward in opening work in Kirkuk. It gives me great pleasure to write more in detail about the prospects of this work and the great joy that has come to us in being assigned to the important work of opening a new field in the very heart of Moslem fanaticism.

For many years it has been the prayer of the Mission that the way would open for some form of Christian work in Kirkuk. This prayer has been answered and at a special meeting of the United Mission in September, Mrs. Glessner and I were granted the distinct privilege of taking the first steps.

But before moving to the scene of action there were some preparations to be made—some difficulties to overcome. First of all, living quarters had to be secured for my family. With this in view I made a trip to Kirkuk and found that most all available houses—good, bad, or indifferent—were occupied by the great influx of foreigners who are employed by the Iraq Petroleum Company. Fortunately for us the Company is erecting some buildings of its own in what is called New Camp and as they become available a few houses in the town are released. Needless to say that with the great demand for houses rents have jumped sky high and places which in pre-oil days one could rent for \$8.00 per month are now commanding \$25.00 rent. The Oil Company takes these dilapidated places and makes them livable. It was to one of these places that we finally fell heir. However, the landlord insisted that the Company had made many improvements and that therefore it was worth more money. This seemed logical

but it had to be pointed out to him that the Company paid too much to begin with. Being accustomed to the old Turkish way of doing business it required weeks to bring this landlord to terms and sign a contract. Having secured a possible dwelling there was another snag in the way. A section of the Iraq law states that no foreign woman shall proceed this far North either for visiting or otherwise without special permission from the government. We applied for this special permit through our American Consul at Baghdad but the governmental wheels in the East revolve slowly and I was compelled to leave my family behind and proceed to Kirkuk alone. Happily it was only a matter of a few days until my family joined me and we are now comfortably settled in our new home making our plans for work.

Owing to the lack of funds and the restrictions placed upon us by a Moslem government all our work of necessity must be centered in our home from the beginning. So we are trying to equip it with a book-shop where Christian literature and scriptures will be on sale in Arabic, Turkish, Armenian, Assyrian, Hebrew and English. Benches are being made and a room being prepared where we might have a Sunday School, Church service, prayer-meetings, etc., and at the same time give us a place where we can meet with non-Christian inquirers. While our preaching and teaching will be confined to the Arabic and English languages we hope to reach a greater number of folks by free distribution of tracts and Gospel portions in other languages.

Kirkuk has a population of about twenty-five thousand souls. The town is located in one of the richest oil fields in the world. In a recent speech to Parliament King Faisal referred to the Iraq oil as "one of the greatest treasures in the world." Thus far twenty-eight large wells have been struck and if the engineers gauge the pressure correctly some of them are unexcelled. A survey is being made for a pipe line to Haifa and



REV. AND MRS. JEFFERSON C. GLESSNER

we have reason to believe that in a few years we shall have a railroad also. There are no Christian churches and no schools worthy of the name. In America with her two or three churches in every village and good school facilities this condition is hard to visualize.

The leading merchants and bankers of Baghdad have realized the importance of this development and have opened branches of their work here. So we are glad to report that we are not one wit behind any of them but that the Gospel of Jesus Christ shall be presented to these people who are hungering and thirsting after that truth which will finally set them free.

We have been in our home for less than a week but in this time many have inquired as to when we shall open a school. Even as I write I'm interrupted by such visitors. A Moslem officer in the Iraq

army has asked if he, too, might send his children to our school when it is opened. To all these inquirers we are forced to say that we do not have money at the present time for educational work. But we trust that with the opening of this new work there will also be a new stimulus among our home constituency to give to the cause of missions, and that by the time we have gained the confidence and good-will of the people here the money will be ready for educational work, at least on a small scale.

And above all, to those who pray we say, "brethren pray for us." The task is so large that we can never do it, but Christ can.

With sincere wishes to you and to all of the same household of faith, I remain.

Fraternally yours,

J. C. GLESSNER.



### *Our American Visitors in a Japanese Home*

BLESSED are the memories of the past that have to do with the work of the Lord! The picture brings vividly to our minds the visit to Japan in October, 1926, of Dr. and Mrs. Charles E. Creitz, Dr. Wilson F. More and his two daughters and Mrs. L. L. Anewalt.

It was a kind and wise Providence that led these friends to undertake the long trip at a most helpful time in the history of the Japan Mission. All arrangements had been made by the missionaries for the presence of these welcome visitors at the Fortieth Anniversaries of North Japan College and Miyagi College. On these happy occasions Dr. Creitz, as President, represented the Board of Foreign Missions, and Mrs. Anewalt, as President, the Woman's Missionary Society of General Synod.

We shall not attempt to tell of the many fine impressions which the presence and addresses of these earnest friends of Japan left in the minds and hearts of the thousands who met them and heard them. Their return to the homeland, bringing back heartening testimonials of the fruits of toil, have also given a new insight into the work and we believe have stimulated many members to deeper interest and more generous giving.

That dear man of God, Dr. More, whose lovely face is only partly seen in the picture, has since been translated from the scenes of earth into the glories of heaven. The influence of his words and works will long continue in the Church, whose loyal and faithful servant he was for many years.

The picture represents Dr. and Mrs. Creitz in the act of learning to eat in Japanese style. We will allow the readers of THE OUTLOOK OF MISSIONS to judge who is the most skillful in the use of the chopsticks.



DR. AND MRS. C. E. CREITZ IN JAPAN

### *Christmas at Yochow, 1929*

CHRISTMAS at Yochow was a new experience for us. Of course it was different from Christmas in America; it was also different from Christmas as we were used to observe it at Shenchow. This is easily explained because each Mission community in any Mission land will establish its distinctive traditions with regard to the observance of the important days of the Church calendar.

The importance and significance of the day to Christians was emphasized in a quiet and dignified way that could not excite antagonism and yet could not help attracting the attention of the non-Chris-

tian people of the city. Three services were held in the Church, and a Christmas feast was partaken in common by all the Church members.

The decorations of the Church were especially effective. Outside the front entrance were hung colored paper lanterns on which were fixed the characters having the meaning of the following phrases: "Jesus Is Born," "Angels Announce It," "Shepherds Rejoice," "Wise Men Come Seeking Him," and "The Whole World Adores Him."

Inside the Church, mottoes in Chinese characters, which adapt themselves so

admirably to this sort of thing, presented the ideas "Christmas Day," "Glory to God," and "Peace on Earth." In the very front of the Church, at a proper height, was a unique picture lantern. It was shaped like a cross. In the center was a large character meaning "Love"; on this character was fixed a carbon enlargement of a madonna; the enlargement, beautifully done, was made by one of the Sunday School boys. Inside the lantern an arrangement was fixed in such a way that

when the candles were lighted, the heat from the flames drove a turntable from which were suspended cardboard figures; and the light from the candles cast the silhouette of each figure as it passed, in turn, on the colored paper front of the lantern. So the lantern, in itself very beautiful when illuminated, also had the unique feature of two processions of shadow figures traveling across the face of the lantern toward the direction of

(Continued on Page 558)

### *A Letter of Thanks from the Sei Ai Kindergarten, Sendai, Japan*

Dear Friends:

We want to thank you all for this wonderful new joy you have given us. My, but we do enjoy our merry-go-round. See! how happy we all are and what a good time we are having, going around. This picture was taken when we were going around very fast. It runs so easily that it goes a long time without pushing and the smallest of us can push it. I guess you can see our *Encho* (principal), Mrs. Schneder, and the teacher sitting in front is Mrs. Kimura, and the teacher near by her is Miss Nakayama. Kimura

means "Wooded Village," Nakayama means "Middle Mountain."

The cement walk you see leads out to the front gate and the houses you see are in our neighbors' ground. The man you see standing on the walk is a workman who came in to see the fun. He heard us laughing, and shouting "banzai" (hurrah).

The merry-go-round cost, set up, five hundred and sixty yen, or half that in American money, Mrs. Schneder told us. And we appreciate the sacrifice you made for us more than words can tell you.

THE CHILDREN OF THE "HOLY  
LOVE KINDERGARTEN."



A HAPPY GROUP AT THE KINDERGARTEN, SENDAI, JAPAN

## ***With Our Missionaries in Japan***

*Gleanings from Personal Reports Presented at the Mission Meeting Last April.*

*(Continued from November Issue)*

### *Busy Life of a Missionary Wife*

It is not difficult to account for the time of a missionary wife "in the country" in Japan. The evangelistic missionary's success depends largely on his being open to callers at all hours of the day, and the custom of the country demands a greeting from the wife and the serving of cakes and tea. Guests at meals are frequent, and over-night guests are not rare. However, I try to keep forenoons more or less sacred for my children's lessons. We spend about three hours each morning in our home school-room, and it is a satisfaction to find, when we go home on furlough that the children usually fit into the classes where they belong. Besides teaching David and Richard, aged nine and six, during the past year, I have tried to give some time as a companion to Willard. He is restored to health after two years' rest, and expects to enter Amherst College this fall.

I have had a few activities outside the family circle. As President of the Women's Society—an office which I took under protest, believing that it is best that a Japanese woman should lead—I have come into touch with the women of our Church. We hold meetings twice a month, at one of which the Pastor gives an address. At the second meeting we have succeeded in getting the ladies themselves to speak on subjects of their own choosing. As a society we do some sewing for needy families, make calls with the hope of interesting new members, and contribute gifts of money and clothing at Christmas time.

One evening a week I have an English Bible Class of young men, including a bank clerk, a wood carver, several students, a teacher and two employed at the railroad station. These young men are earnest and the class is profitable, I believe. One afternoon each week I give to a large group of boys of high school age, who come to our home for English

conversation, games and songs. We spend about two hours in a social way, and another hour practicing hymns for use at our morning church services. These boys alternate with the girls, trained by Mrs. Nugent, in singing choruses. They are a live, responsive group. It is a pleasure to work with them.

For the improvement of my use of the Japanese tongue, a young lady of our Church comes to read and talk the language with me two hours a week. Never having studied at the Language School, I still depend a good deal on signs, but look forward to the day when I can be sure that I am expressing the idea that I mean to express.

Let me say in closing that it has been a happy year. The longer I live among these people, the better I like them. I hope that they can say as much for me.

CAROL DAY NOSS.

### *Thankful for Better Equipment*

Having now a separate building on the lot where I live in Tokyo, for the children of this district, I devote my forenoons to children's meetings. We now have something on the order of a kindergarten. This work was started in my home early this year, in good faith that the Board would permit us to have the building for this work.

And, first of all, permit me to express my gratitude to you for granting us this permission.

Words only fail me in expressing my joy in this that I am now better able to give at least a cup of water to these little ones who are so much in need of this refreshing in their lives. This work takes me back to my childhood days, or, so to speak, helps me to live my life over again.

The children bring me their joys and their sorrows, and their hearts are wide open to the truth as it is in Christ Jesus. The prophecy, "A little child shall lead



them," has been fulfilled repeatedly in this place.

On Sunday morning I attend services at Ikebukuro. On Sunday afternoon we have Sunday School for the children in the vicinity where I live. Our new building has been well filled every Sunday since we have had it. The children are delighted that they can be seated on benches, as it seems so much more like school to them than to be seated on the floor, as they had to do in my home.

I conduct in my home, twice a week at night, a Bible class in English for men, and once a week in the afternoon a Bible class for young women and Sunday School teachers. I also conduct once a week a mothers' meeting in my home. Once a month I meet with the women at the church at Ikebukuro and devote what little time I have to spare to house-to-house visitations.

I have enjoyed good health during the winter, in spite of having been kept exceedingly busy and having to conduct the meetings in my home under great inconveniences.

Let me thank you again for permitting me to have conveniences which not only make work ever so much easier, but also provide for more extensive work.

B. CATHERINE PIFER.

### *Teaching Music is Her Delight*

Besides teaching solo singing and chorus work in Miyagi College, I taught solo singing and methods of teaching singing to children, both to the students of the Higher Department of the Miyagi Prefectural Normal School for Women, Sendai.

For the past few years I have served on the Joint Evangelistic Board and the Women's Evangelistic Board, being secretary of the latter Board.

FLORENCE L. SEIPLE.

### *Plenty of Hard Work and Much Joy*

The past year has been one of good health, plenty of hard work and much joy. The music department of Miyagi College, to which I have given most of my time, has continued to prosper. The graduating class of 1930, all Christians, are, on the whole, the most talented class in

music in our history. The new first-year class is the best entering class we have ever had, and the class-room is full. Miss Weed has been enabled, by the improvement of her health, to do more and more teaching. Mrs. Seiple has continued her valuable volunteer work.

Besides this work, I have served on the Mission Building Committee, on the governing Board of the Christian Literature Society of Japan, and as Secretary of the Board of Managers of Miyagi College, and have prepared a second edition of my collection, "Hymns and Anthems for Women's Voices," in Japanese, which was published in December, 1929.

KATE I. HANSEN.

### *Teaching Girls the Ideals of Christ*

On my return to Japan, now nearly two years ago, I took up my work in the School and Mission with a feeling of extreme satisfaction and joy.

The major part of my teaching has been in the College English Course with a few hours to keep me in touch with the work in the high school. The teachers' license privilege granted Miyagi College two years ago has added to the prestige of the English Course in the eyes of the general public. It has made necessary, however, a closer supervision of the Course, especially of the practice teaching hours done by the students in the graduating class. I have been greatly interested in overseeing and assisting these teachers. Fortunately, we have suitable students close at hand for them to practice upon, as a number of those who enter the College Domestic Science and the Bible and Music Preparatory Course have had very little English.

Unfortunately, the distressing financial depression of the last few years has made it very difficult for our students to find positions. Japanese girls are marrying later in life and even after marriage often keep on with their teaching, which means fewer openings in the schools for new teachers. Last year our most brilliant graduate secured a good position in a private school on the West Coast, but this April suddenly found herself deprived of a job because the school was forced to close down for lack of funds. This year, out

of a class of twelve, only two girls could find teaching positions.

As the larger number of students in the English Course come from Government High Schools, few of them are Christians when they enter the Preparatory Class. To send these girls out with the ideals of Christ firmly ingrafted in their hearts and lives is the evangelical problem of their Christian teachers.

Besides my teaching and work of supervision, I have served as one of the faculty advisors of the Y. W. C. A. in the College, as a member of the Board of Managers, and as Chairman of the Women's Evangelistic Board.

LYDIA A. LINDSEY.

#### *The Story of an Important Translation*

My work as a teacher at North Japan College, Sendai, during the past scholastic year has consisted in the teaching of Hebrew and Old Testament branches in the Seminary Department and New Testament Greek in the College Department. I have been and still am a member of the Board of Trustees of North Japan College, secretary of the English minutes of that Board, and also librarian of the Seminary. The work of various committees of the Mission has also claimed part of my time, in addition to my position as secretary of our Mission.

My colleague, Professor Genshiro Koriyama, with whose help I had hoped to complete our Japanese translation of the second German edition of Dr. Adolf Deissmann's "Paulus," was obliged to leave for the United States last August before we could finish the translation of the appendices to that work. In the fall of 1929, with the aid of my former pupil, the Rev. Tsuyoshi Tateoka, Th.D., who is a teacher in the Bible Training Course of Miyagi College, Sendai, the Japanese translation was finally completed. The manuscript was sent to The Christian Literature Society of Japan on December 15, 1929, and the printing of the book begun early in 1930. At the time of typing this report, all the final proof of the book has been read and the book will appear early in the month of May.

It is the hope of the translators of the Japanese edition that Dr. Deissmann's interpretation of Paul as the great Christian mystic may by the blessing of God be instrumental in winning many Japanese souls for the Kingdom of Heaven.

It is only fair to add that no royalty will come either to the Publishing Committee of the Mission or to either one of the translators. Our Mission and Board assume no further obligation than the financial grant to promote the publication of suitable Christian literature.

On September 12th Mrs. Seiple and I will sail for the United States via the ports and Europe, on regular missionary furlough.

WILLIAM G. SEIPLE.

#### *Change in Work and Location*

This report covers the nineteenth year of our service under the Board of Foreign Missions. The nature of our work has been the same as in former years, but owing to Mr. Fesperman's transfer to the Miyagi field, and Mr. Schroer's absence on furlough, I have had to extend myself over too much territory. Itinerating in Yamagata prefecture furnished very many interesting experiences, which I cannot include within the confines of this personal report. I shall only say that I cannot remember that I have ever had such a satisfactory response to my efforts. I have been especially pleased at the opportunities which came to me to speak to schools, and at the willingness of principals and teachers of schools to co-operate by sending their students to our meetings.

The established churches in Yamagata prefecture are all at the present time manned by capable and responsible evangelists who look after the work with very little need of supervision. They are, however, always willing to co-operate with the missionary in all of his efforts.

In Iwate prefecture I have been able to do little more than attend to the routine business of the churches by correspondence.

The work usually carried on in our home during previous years was continued during the past year, with a few interesting additions. One of these was a

Music Club, which met about once a month in our home, and which seemed to fill a long-felt want. Its membership included officials, educators, business men and professional men, and some of our own workers. It was surprising to us to find out how much musical talent was to be found even in such an out-of-the-way place as Yamagata. It became a much-appreciated social institution, the discontinuance of which seems to be much regretted now at Yamagata.

Our family circle is growing smaller. Margaret joined her brother Frederic at the American School. We never cease to be grateful for the establishment of this school and for the interest which the Board of Foreign Missions has taken in the matter of High School Education. Bertrand's school work has been carried on at home and he will be ready to enter the Tokyo School in September. Frederic leaves this summer to return to America to continue his studies in college.

On April 11th we passed through the painful experience of leaving what has been our home for nearly seventeen years to undertake a new and untried work in Sendai. I suppose it is needless to remind you how hard the parting finally was. We have taken up our residence in the house on the Miyagi College compound, and are trying as best we can to prepare ourselves during these days for the difficult work which has been assigned to us. We are praying for wisdom and grace equal to the new labors and covet your prayers, understanding and co-operation.

CARL D. KRIETE.

### *Many Opportunities for Service*

Mrs. Nicodemus and I have had normal health throughout the year, and we are thankful for what we have been privileged to do towards the great work of the Master. When I think of the many opportunities that are all about us and of the small number that we can meet successfully, I become discouraged; but a look into the faces of our students at North Japan College or the children of one of our kindergartens supplies inspiration for renewed efforts.

Besides acting as secretary of the Mission Kindergarten Committee, Mrs. Nicodemus has had the pleasant task of supervising the Sendai Kindergarten during Mrs. Schneder's return to America. As secretary she has been in correspondence with the teachers and pastors in charge of all the Mission kindergartens, examining their budgets and monthly reports and giving advice and suggestions. As head of the Sendai Kindergarten she has come into intimate contact with the teachers, the children and their parents. As a member of the Mission Library Committee, Mrs. Nicodemus has tried to be of service in supplying literature needed by the missionary body.

My work has been largely what has grown out of committee routine. In the Mission organization I served as a member of the Property Holding Corporation, as a member of the Reference Committee and as chairman of the Building Committee. In North Japan College I have taught half-time, served as treasurer of the schools, as a member of the Board of Trustees and was in charge of buildings. In connection with Miyagi College, it has been my privilege to serve as a Director and as a member of the Building and Auditing Committees of the School. In the Sendai Christian community I have been one of the Directors and an auditor of the Sendai Christian Orphanage and auditor for the Japan Rescue Mission.

Whether in the class room before students, whether in committee session with fellow-missionaries or Japanese co-workers or in dealing with obstreperous workmen, the essential qualification and goal in any and all of this work is to live and act Christ-like. This is the only measure that measures, the only achievement that achieves. To accomplish this I pray, and I need your prayers as well as those of the home Church.

F. B. NICODEMUS.

### *Enjoys Fellowship with Japanese Pastors*

Since April, 1929, quite a few changes have taken place with us. First of all, in accordance with the request of the Joint Evangelistic Board, and later of the Mission, we removed to Sendai to take up



the duties of Missionary-in-charge of Miyagi Prefecture. Our furniture was moved in summer and we came in September. We were not anxious to leave Yamagata, but are willing to do our best by the job here.

My duties in the above capacity have been varied, my only regrets being that it has been impossible to visit the country places more often. Upon moving to Sendai other duties have been numerous. I have served as Secretary-Treasurer of the Joint Evangelistic Board, Treasurer of the Kindergarten Committee, and on numerous other Mission Committees, which, if I were to mention, you may think our work is all committee work. I have also acted as president of the Mission for the past year.

However, most of all I have enjoyed fellowship with the Japanese pastors in the country, and have had great pleasure in visiting the country districts as often as possible. It is my hope to give my

entire time to evangelistic work as soon as Mr. Ankeney returns to relieve me of some treasurer jobs.

We enjoy living in what was formerly the home of Dr. J. P. Moore. It is a quiet residential section of Sendai.

In June of last year a daughter, Camilla Fisher, was born to us and is in good health. It is a real joy to have this little sister for 9-year-old Jimmy. Jimmy is now in the Third Year Calvert School Course, being taught by his mother.

Without attempting further to enumerate my duties as a missionary here, I wish merely to offer my gratitude to you all for your hearty support and wise oversight. The longer I stay in the work here the more anxious I am to try to carry out the command of Jesus when He said, "Go and teach." Through our daily lives and activities we are trying to show the way of Christ to others.

FRANK L. FESPERMAN.

(To be Continued)

(Continued from Page 553)

the madonna at the cross piece. On the one side there was a procession led by a star, and followed by wise men on camels. On the other side was a procession led by a shepherd who was followed by a number of sheep.

Of the three services held in the Church, the first one, on Christmas eve, had as its theme, the explanation of the traditions that have come to surround Christmas Day, as for instance, the Christmas tree, and the giving of gifts. The second service, held at 10 o'clock on Christmas morning, had as its theme the announcement to the shepherds, and the significance the coming of Christ has had in alleviating the distress of suffering mankind. At noon on Christmas day, all the Church members ate a Christmas dinner together, each member contributing

toward the cost of the feast. The service on Christmas evening was really the regular midweek prayer meeting, and was more in the nature of a quiet hour of meditation for the members of the Church.

It is very encouraging to see the faithfulness with which the members of the Church co-operate in making such an event as the Christmas celebration, a success. It is difficult to estimate, however, just what would be the outcome of the Christian enterprise, even here at Yochow, were all foreign Missionaries, and all foreign funds withdrawn. Of course we realize that the Church in China does need the help of money from abroad, and that it could not get on very well without the presence and help of some missionaries.

KARL H. BECK.

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"THE OUTLOOK OF MISSIONS has been a welcome visitor in my home for many years. No matter how busy I am, I always have time to read the little magazine which has so much of interest in it. My best wishes for a Happy Christmas and blessed New Year."

MRS. MARGARET M. ROBERTS, Catasauqua, Penna.

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## Our Book Shelf

*D. L. Moody.* By William R. Moody. Publishers, The Macmillan Company, New York. Price, \$3.50.

The life story of the nation's greatest evangelist as told by his son who knew him well, is a rare contribution to the biographical literature of the day. He was the confidant of all his father's plans and hopes for the continuation of his work. This gave the author access to all the available personal and family material. As a result we have a true portrait of his father, with a background of heredity that proves the inestimable blessing of a noble and sturdy ancestry. Like all great men Mr. Moody had his struggles as a boy. His early career was a venture. He soon became a Christian leader. A full and accurate report is made of his wide experience as an evangelist. Though denied the advantages of higher education he was at home in all situations and with all men. He was a powerful preacher of the old Gospel. His audiences in America and England were large and enthusiastic. Possibly his largest and most enduring work centers in the Northfield Schools and Conferences. He was a lover of students and a great missionary advocate. The Bible was his constant companion. Those who wish to read "some of the greatest days and of one of the greatest personalities of the 19th century" should purchase this volume.

*The Preacher and His Missionary Message.* By Stephen J. Corey. Publishers, Cokesbury Press, Nashville, Tenn. Price, \$1.50.

Dr. Corey has been a leader in the foreign missionary work for more than twenty-five years. As a Secretary for the Disciples of Christ he did a work that reflects great executive skill and ability. He knows the work of Foreign Missions in every phase of it, and this new book is the fruit of his wide and varied experience. His faith in the preachers is great, but he is free to admit that they face the most difficult task in the history of preaching. What the present need of pastors is, the new factors in the Missionary appeal and the abiding aims and motives are set forth in clear and concise language. The author weaves into his masterly treatise, much of the discussions at the Jerusalem Conference. A most helpful chapter of the pages deals with the critics of Missions. Convincing replies are given to these criticisms and missionary advocates will not be wanting in putting to silence the enemies of modern missions. We wish all the pastors of our Church could possess this very inspiring volume.

*Gandhi of India.* An autobiography; edited by Charles F. Andrews. Published by The Macmillan Co., New York. Price, \$2.50.

The editor of this volume has done a kindly and a timely deed in the bringing out of this life story of one of the rarest and most interesting personalities of the present time. And John Haynes Holmes has written an introduction to the book that is most comprehensive and enlightening. In it he speaks of Gandhi as "a seer and prophet of the soul." One who must be "reckoned with the supreme religious geniuses of history—those half dozen timeless spirits who have changed the world by their high visions of love and brotherhood for men." Surely this is enough to arouse one's keenest interest; and a desire to read such a book must be created by these words. India is coming nearer us each day, and India has produced Gandhi.

*He Is Become My Song.* By Anne Stewart Robertson. Published by The Macmillan Co., New York. Price, \$2.25.

Those who can appreciate the possible approach of poetry in bringing the story of the Christ into vivid view will find this narrative interpretation very much to their liking. The writer has carefully considered every incident and reverently presented the whole story. In places one might criticize the poetic quality of the lines, but considered throughout the work is a fine literary production.

Young people, as well as adults, will find it helpful to a vital appreciation of Jesus and the incidents of His life. "Obviously it makes ideally suggestive material for devotional reading and meditation."

*This Believing World.* By Lewis Browne. Published by The Macmillan Co., New York. Price, \$1.00.

When this book was first brought out, a few years ago, the price was \$3.50. Now it may be purchased in a very attractive binding, with extensive illustrations by the author, at this most reasonable rate. However, the edition is limited, which suggests an early ordering.

The great religions of mankind constitute some of the most fascinating subjects that one can undertake to study; and it is gratifying to meet with a book that can give so much information concerning them in such a lucid and simple fashion.

Parallels, divergencies, developments, and significant characteristics are dealt with directly and clearly in this outline of religion, and history of worship, so that one reads it as a fascinating story.

In the Prologue "Jerusalem sleeps . . . . Jerusalem awakes." It is a stirring picture; and gives one an impetus to enter the ensuing pages with a zeal for adventure. There is no disappointment.

## Our Young People

*Alliene Saeger De Chant*

### Creeds

How pitiful are little folk—  
They seem so very small;  
They look at stars, and think they are  
Denominational.

—WILLARD WATTLES.

### Quatrain

Here is the Truth in a little creed,  
Enough for all the roads we go:  
In Love is all the law we need,  
In Christ the only God we know.

—EDWIN MARKHAM.

### Concord

It shelters less than seven hundred. On  
its one long street is the post-office,  
Tompkins General Store, Gideon Grange  
Hall No. 61, and Smyser's filling station.  
It has no car line, no railroad.



A JAPANESE SUNBEAM

But it has seven churches, not one of which has a resident pastor. Its name, strangely enough, is Concord.

The ——— Church, being the oldest, is the most aristocratic, and . . . the emptiest. The ———s have the newest and loudest church, and the best attendance. And both of them and all the others, share the labors of from one-sixth to one-fourth of a worn-out pastor.

One church, a frame one, once white, with sagging shutters, a leaky roof and a twisted chimney, lies hidden in a grove of pines. It is without a pastor. A seminary student has his eyes upon it. It has possibilities—it and Concord—he thinks.

He dreams of a church—a Colonial church, with a spire that can be seen for miles. And in the grove there, a pavilion—playgrounds, a recreation center for church—for Concord.

And he sees another vision:

Concord, a model community—clean, forward-looking, challenging—and, at its heart, there in the pines, a community church, shepherded by a six-sixths pastor, trained and consecrated—eager to lead his united people into paths that stretch beyond the borough limits—yes, out across the Seven Seas!

### Children's Corner

Here's Mariam Reiko Kikuchi, aged five months. And she's smiling for many reasons! She likes to peep out at you. She's the daughter of the Rev. K. Kikuchi, of the Japanese Presbyterian Church, Huntington Beach, California. And can we not add that she's a granddaughter of our North Japan College, Sendai, Japan, because her father is a graduate there? Of course!



# The Woman's Missionary Society

GRETA P. HINKLE, EDITOR



CHRISTMAS AT OTTILIE HOME, JAMAICA, LONG ISLAND, N. Y.

## *The Best Gift*

A Christmas day in Ottilie Home  
Is a wonderful day indeed;  
There are gifts and toys galore,  
And the things all children need.  
There are ties and belts and gloves,  
And shoes and stockings and socks;  
There are books and games and balls,  
And drums and building blocks.  
There are beautiful dishes and dolls,  
For all the doll-loving girls;

Yes, even bobbed-headed dolls,  
And dolls with beautiful curls.  
There is plenty of good things to eat,  
Candy and nuts and such,  
And the only trouble with that,  
Is, sometimes they eat too much.  
There's a Christmas tree big and bright  
Just covered with beautiful lights;  
And garlands cover the walls.  
What wonderful Christmas sights!

What is it, then, these children lack?  
 It can't be food, clothing or toys.  
 What is it that we cannot give  
 To our Otilie girls and boys?  
 It is something more precious than gold,  
 It is something no money can buy,  
 It is mother-love, pure, unsoiled,  
 A gift from the Father on high.  
 They lack the love-blessed home,  
 The home with Father and Mother,

The home where one finds rest,  
 Where folks love one another.  
 We mother them little and big;  
 We care for them day and night;  
 We help them along life's way,  
 According as God gives us light.  
 But still we can never give  
 To our Otilie girls and boys,  
 Just all a true mother could give  
 In a real Home with all of its joys.

MRS. D. A. BODE.

### ***"Jest 'Fore Christmas"***

"Jest 'fore Christmas" at Otilie Home the boys and girls are just as good as they can be and the care-takers are just as busy as they can be, for Christmas preparations start long before Christmas. One of our biggest jobs is to prepare and mail thousands and thousands of letters to friends and contributors asking for their continued interest in the Home and for financial help. We prepare the lists of things that our little Johnnies and Marys might need, and lists, too, for our big Billies' and Susies' needs. These lists are then mailed to friends who have inquired what we would like to have them give to the children. At the same time we are working on these lists and letters we are preparing Christmas programs suitable for churches, lodges and schools, for our children have many invitations to give such programs.

After all this preparatory work is done we wait to see how good Santa Claus will be to us. Oh, yes, we believe in Santa Claus because he's about the only fellow that gives and gives, never expecting anything in return, and the Santa Clauses who give to orphan and dependent children know they won't get anything in return. One night "jest 'fore Christmas" I told one of the boys that if he didn't behave himself Santa Claus wouldn't bring him anything. He looked up at me so sadly and said, "Oh, gee, there ain't no Santa Claus, Mom, there was one once, but he died!" "Well, Sonny," said I, "you just wait until Christmas Day here in Otilie and I'm sure you'll change your mind about Santa Claus being dead." Remember, dear readers, when your Santa Claus died and

something fell out of your Christmas that you never found again? I'll let you into a little secret. If you want that nice old Santa Claus to come to life again just you take his place and play Santa Claus to some little orphan boy or girl. You'll get a lot of fun out of playing that little game.

Oh, yes, we believe in him for we have seen him come to Otilie Home bringing boxes and packages, bundles and crates of things, everything a child could wish for. Why a few days before Christmas you couldn't tell our store rooms from the toy department of a big store. These gifts are carefully sorted and divided into several groups. The first and best group consists of things most suitable for the boys and girls for Christmas Day. These are put at their places on the tables early Christmas morning, and we wish you could see the joy and happiness shine in the children's eyes when they behold this sight! Some of these children have never had a beautiful toy they could call their very own. And for a half hour joy reigns supreme and all order is abandoned as they revel in the gifts of Santa Claus.

Another group of toys and gifts is set aside for birthday presents. We have monthly birthday parties and each child receives a birthday gift. Another group is used for school prizes for good school reports. And the fourth group consisting of second handed or the cheaper type of toys is used for rainy days when the children can't go out to play. So, dear readers, you see that we don't give out all our Christmas cheer at one time but we spread it throughout the year. And we must do this because some folks remem-



ber the children only at Christmas time and forget that there are 364 other days in which we must give them joy and happiness.

We arrange a Christmas program at the Home for all the relatives and friends of the children and after the program the children are allowed to go with their relatives for a few days. Those who have no place to go remain here at the Home and we have many fine times, parties, moving pictures, extra gifts, etc. The picture accompanying this article shows our Christmas tree and a group of the care-takers and children who spent their Christmas holidays at the Home.

The Otilie Home is situated in Jamaica, Long Island, New York, and is

controlled by a Board of Trustees who are members of the German, English and Dutch Reformed and the English and German Presbyterian Churches. The children are of the full-orphaned and the half-orphaned dependent types. Our capacity is 120. Rev. D. A. Bode is Superintendent and Mrs. Bode is Matron.

Now, I have given you a picture of Christmas at Otilie Home. I'm sure, dear readers, that you all know of a Children's Home somewhere. Won't you play Santa Claus to one?

"For he who gives a child a treat,  
Makes joy-bells ring in Heaven's street.  
But he who gives a child a Home  
Builds palaces in Kingdom Come."

MRS. D. A. BODE.

### *Night-School Christmas*

THE Y. W. C. A. of Miyagi College carries on a very commendable night-school project about which I thought you might like to hear. When telling of the origin of this school, the girls never fail to say that it was started when Miss Catherine Nau was their fine adviser.

The head of the night-school is the Chairman of the Social Service Committee of the Y. W. C. A., and the teachers

are chosen from among the senior girls who are active in the Association. The school meets only once a week, on Friday nights, and consists of three departments: English, music, and domestic science. The girls who come to these classes work in various offices in this part of the city, or are nurses in the government railroad hospital which is near the school. They are all very eager to learn, as most of



MIYAGI COLLEGE Y. W. C. A. NIGHT SCHOOL  
Teachers and pupils—teachers in front and back rows.



them have had no opportunity for higher education. Just slip in, some Friday night, and see the girls struggling earnestly to form their mouths into the right shape for saying some English word they've never heard before, and you'll know how hard they try in their first attempt at a language other than their own. They usually eat a cold bit of lunch after working hours, and come directly to the school, so that they are there within a half hour after their office closes.

The Christmas program is the most important event on the calendar of this school. Most of these girls know almost nothing about Christmas except what they see in commercial advertising and the shop windows on Main Street. Through this Christmas service at the school, they are brought into a spiritual atmosphere for the first time. The teachers of the school decorate a tree for the chapel, and arrange the program. First of all there is the candle march, a most impressive sight to visitors as the girls come marching into the chapel to the strains of some beautiful Christmas anthem. The room is dark except for the lights on the Christmas tree and the lighted candle which each girl carries in her hand. They sing carols, both in English and in Japanese, and some of the more ambitious ones speak little pieces in English or recite the Christmas Scripture story from memory. Then follows a talk, usually by the head of the college Bible department, on the meaning of Christmas. After this comes more singing of Christmas anthems, for the girls love to sing them. After the program a bag of sweets is passed out to each one, a gift of the College Y. W. C. A. Then the girls return to their homes with this never-to-be-forgotten Christmas service impressed on their minds, for they do not have all the gay functions American girls have to make one mere service seem insignificant.

You can imagine that just as the choosing of our American young women to teach in Miyagi College is important, so it is important that the college girls who teach in this Y. W. C. A. night-school



A GROUP OF Y. W. C. A. GIRLS,  
MIYAGI COLLEGE

Cushions and drapery for the Social Room were made possible by a Christmas Gift from a Christian Endeavor Society in America.

must have well-rounded personalities. One year, when a sewing teacher was needed, the senior girl who was most capable in her sewing work was not a Christian. As no other girl seemed able to fill the place, this young lady was allowed to teach in the school. It is customary for the teachers to take their turns at leading the short devotion period which precedes the class-work. When Miss Horikawa's turn came she led the service and although she faltered a little in her prayer, one could not help but admire her brave attempt to do it. It follows, inevitably, that a young lady who is ready to stand up and lead such a Christian service cannot long keep her name off the Christian roll and that very Christmas Miss Horikawa was baptized and joined the church. The teachers of the night-school rejoiced with her at having an all-Christian faculty once more. Girls like Horikawa San are to be congratulated as they direct their energy in this worth-while service.

EDITH HUESING GLASS.

## Synodical Meetings

### Eastern

THE forty-third annual session of the Woman's Missionary Society of Eastern Synod convened in Trinity Church, Allentown, Pa., with Mrs. J. M. Mengel presiding. The convention was the largest in the history of the synod, there being 235 registered delegates and many visitors in attendance. It was an inspiration to the officers as well as to the delegates to note that at all sessions the auditorium was filled with interested, loyal workers in the Woman's Missionary Society and church at large.

"Working Together" was the convention theme. Devotional services throughout the sessions centered around this theme, the leaders basing their services on: "Working Together in Our Homes," "Working Together in Our Woman's Missionary Society and Church," "Working Together in Our Community and Nation," "Working Together in Our World Relationships," and "Working Together with God."

Inspirational messages were given by Mrs. Calvin K. Staudt, who addressed the convention on the subject, "Baghdad—a World Junction"; Miss M. Edith Craske, Secretary of the London Auxiliary Committee of the Woman's Christian Medical College of Ludhiana, India, who spoke of the work of the college and its graduates; Miss Laura Snyder, who brought an interesting message on children's work; and Miss Corinne Bowers of New York City, who addressed the joint meeting of the Woman's Missionary Society and Girls' Missionary Guild.

In her annual report the President sounded a note of encouragement and voiced a challenge. She spoke of the outstanding work of the year, the completion of the new Missionary Home at Lancaster. The report of the building committee was heard with great pleasure and interest.

The special gifts service, arranged by Mrs. Stauffer, Chairman of the Building Committee, was one of the high spots of the convention. Each Classical President announced the special gifts contributed by her own Classis. As these gifts were

announced, a miniature of the Lancaster Home was built—each Classical Society, Guild, and Mission Band having some part in the building. The Chairman announced that the Home was completed; that the shrubbery would soon be planted; and that in the near future there would be the service of dedication.

On Wednesday afternoon the courtesy was extended to the convention body to visit Cedar Crest College and the Home for the Aged in Allentown. The delegates availed themselves of this opportunity, and spent a pleasant afternoon inspecting these two prominent Reformed Church Institutions.

On Thursday evening over 300 women and Guild girls enjoyed a banquet served by the Trinity ladies in the social rooms of the church. Mrs. J. Lloyd Snyder, Synodical Secretary of G. M. G., who planned this delightful gathering, presided at the banquet table. The decorations were of the rainbow colors, and the toasts given by girls of various Guilds were based on the colors of the rainbow. Following the repast and banquet program, all assembled in the church auditorium where the last session of the convention was held. Mrs. Snyder presided at this session and was assisted in the devotions by the girls. It was fitting that the final session of this splendid convention was a joint one of the W. M. S. and G. M. G.—the "present" and "future" of our beloved organization.

MRS. FRED W. DIEHL.

### Midwest

The opening session of the tenth annual meeting of the Woman's Missionary Society of Midwest Synod was a joint one with the men of the Synod. Dr. Paul S. Leinbach led the devotional services and inspired all present with new zeal for the Kingdom work.

At the roll call of the W. M. S., seventy delegates responded. One of the announcements that was met with particular delight was that which told of the completion of the Scholarship Fund of \$5,000 to assist girls in procuring training for full time missionary service and to aid missionaries, on furlough, with

necessary advanced education. Many have worked and sacrificed for this and the attainment of the goal brings much joy in the hope that it may help others.

Mrs. Ward Hartman, of China, Dr. Burghalter and Dr. Bolliger delivered challenging addresses on various phases of the work.

After all reports had been heard and business transacted, the new officers and secretaries were installed. A beautiful candle light service of consecration, led by Mrs. Bernard Maas, formed a most fitting climax to the convention.

MRS. GERSON S. ENGELMANN.

### *Ohio*

"Stewardship" was the theme of the Ohio Synodical Convention which met in eighth annual session at Central Church, Dayton, Ohio, with a total registration of 200. This subject was emphasized in the devotions and addresses. The Society will meet in Marion, Ohio, next fall.

MRS. J. E. YOUNGEN.

### *Potomac*

Its sixteenth annual convention, held in First Church, Carlisle, Pa., was pronounced by those attending as the most interesting and helpful one ever held by the Woman's Missionary Society of Potomac Synod. Addresses were inspirational as well as educational. For these the Society was fortunate to have Dr. George W. Richards, Mrs. Lewis L. Anewalt, Mr. J. S. Wise, Mrs. Irvin W. Hendricks, Mrs. Calvin K. Staudt from Baghdad, Miss Mary E. Gerhard from

Japan, and Mrs. Jesse B. Yaukey from China.

During the sessions, the Potomac Synodical Church Building Fund was presented to Mr. Wise. Another important item of business was the decision to make the Potomac Synodical Scholarship Fund of \$5,000 a loan scholarship fund to be used by worthy Reformed Church girls, within the bounds of Potomac Synod who desire to prepare for Christian service, helping them to procure a college education.

From the various reports the following interesting statistics were gleaned:

There are 157 Woman's Missionary Societies with a membership of 4590, 79 Girls' Missionary Guilds with a membership of 1208, and 72 Mission Bands with an enrollment of 1620.

The Stewardship Department reported 405 belonging to the "Fellowship of Stewardship," having signed the Stewardship Card, and 500 new readers of Stewardship literature.

The Thank Offering Department reported 4250 boxes in use among W. M. S. members, 609 among the Guilds and 394 among the Mission Bands. The total Thank Offering last year amounted to \$8,996.12.

21 Life Members and 10 Members in Memoriam were announced.

8,842 study books were used.

53 members received diplomas for having read 50 units from the Reading Course. 885 women and 152 girls have 6 or more units to their credit.

MRS. RICHARD S. J. DUTROW.

## *Changes in Directory*

As a result of the elections at recent sessions of the Synodical Societies the following changes in the W. M. S. Directory have been made:

*Eastern Synodical Society*—President, Mrs. J. M. Mengel, has moved to 1520 Linden Street, Reading, Pa.

Corresponding Secretary, Mrs. Willis D. Mathias, has moved to 1537 Chew Street, Allentown, Pa.

Statistical Secretary—Mrs. Bernhardt Heller, 1021 N. Center Street, Bethlehem, Pa.

Secretary of Stewardship—Mrs. J. Milton Michael, 425 Market Street, Millersburg, Pa.

*Midwest Synodical Society*—Second Vice-President, Mrs. J. F. Hawk, 915 Ferry Street, Lafayette, Ind.

Recording Secretary, Mrs. V. A. Eichenberger, Berne, Ind.

Corresponding Secretary, Miss Emma Baumer, P. O. Box No. 295, Louisville, Ky.



Organization and Membership—Mrs. Alden Wigley, 1106 N. Lombard Avenue, Oak Park, Ill.

Historian, Mrs. Margaret Bretz, 525 S. Third Street, Goshen, Ind.

The President, Mrs. Alspach, has moved to another synod. For the present, the First Vice-President, Mrs. Bernhard Maas, is Acting President.

*Northwest Synodical Society*—Vice-President, Mrs. O. R. Brockman, 605 N. Milwaukee Street, Plymouth, Wis.

Corresponding Secretary, Miss Ella Arpke, Box 527, Sheboygan, Wis.

Statistical Secretary, Mrs. George Potshke, 1539 S. 13th Street, Sheboygan, Wis.

*Ohio Synodical Society*—First Vice-President, Mrs. F. E. Boigegrain, 1156 N. Beaver Street, Wooster, Ohio.

Second Vice-President, Mrs. M. E. Beck, 713 S. Main Street, North Canton, Ohio.

Historian, Mrs. E. G. Klotz, 1037 23rd Street, N. W., Canton, Ohio.

Mission Band Secretary, Mrs. Newton Stewart, 606 Carlisle Avenue, Dayton, Ohio.

The address of Miss Josephine Ankeney, Statistical Secretary, is *R. D. No. 6, Xenia, Ohio*.

*Pittsburgh Synodical Society*—Statistical Secretary, Mrs. Edna Baer Furst, Somerset, Penna.

Organization and Membership, Mrs. F. R. Casselman, 110 Brown Avenue, Butler, Penna.

Secretary of Stewardship, Mrs. Harry W. Koontz, 146 Tillman Avenue, Johnstown, Penna.

*Potomac Synodical Society*—Statistical Secretary, Miss Mary E. Wagner, New Bloomfield, Perry County, Penna.

Secretary of Thank Offering, Mrs. J. N. Faust, Spring Grove, Penna.

The following are changes in the directory of Baltimore-Washington Classical Society:

Statistical Secretary, Mrs. J. L. Barnhart, 3408 Edgwood Road, Baltimore, Md.

Corresponding Secretary, Mrs. R. M. Marley, 2243 W. Baltimore Street, Baltimore, Md.

Secretary of Life Members and Members in Memoriam, Mrs. Norman L. Horn, 3000 Iona Terrace, Baltimore, Md.

The last change was made necessary because of the death of Mrs. J. D. Buhrer, a faithful member of the Missionary Society of First Church, Washington, D. C.

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#### SOME SYNODICAL PRESIDENTS

*Left to right*—Mrs. N. E. Vitz, President of Ohio Synodical Society; Mrs. Lewis L. Anwalt, President of General Synodical Society; Mrs. W. A. Alspach, President of Midwest Synodical Society; Mrs. W. C. Beckman, President of Northwest Synodical Society; Mrs. L. A. Peeler, President of Potomac Synodical Society. Mrs. J. M. Mengel, of Eastern, and Mrs. M. G. Schucker, of Pittsburgh Synod, completed the group of presidents in attendance at the Cabinet Sessions of the W. M. S. G. S. last spring but by some bit of faulty photography they did not appear in the picture after the film was developed.

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## *Our Present Program in China*

By ALLEN R. BARTHOLOMEW

*Secretary, Board of Foreign Missions*

WHAT is the latest about China? Almost every day someone will greet you with this question. It proves a real interest in an old nation and in a great people. To tell the truth, the latest about China is not known yet. China is in the process of a severe struggle between the new and the old, between youth and age, between an ancient conservatism and a modern transformation. It is like the pouring of new wine into old bottles and we must expect frequent eruptions. Let us "judge nothing before the time!"

The bigness of China is one of its chief difficulties. It is big in area and it is big in population. To think of this giant nation as occupying about one-fourth of the whole earth, and peopling it with the same number of human beings may well stagger the imagination. Huge things move slowly. But the untold millions are beginning to realize their strength. They need the help of friends. The new China can be either friend or foe to all mankind. She has much to give in return for all she will receive. Her natural resources, art treasures, stores of wisdom and business capacity cannot be other than of untold value to the world.

It would be of interest to trace the history of missions in China since 1807, the year when the first missionary, Robert Morrison, began in a humble way to let the light of Jesus shine. Since then many Christian workers have lived among the people, and taught them the Gospel. Until 1926, there were about 8,000 men and women engaged in educational, evangelistic, medical and benevolent work. Because of the troubles in 1926 and 1927, the number was, for a time, about cut in two. The great majority of missionaries are from Great Britain and the United States. The number of baptized Protestant Christians is about a half million.

Our missionary work in China is in the Province of Hunan. It is only 30 years old, but it has borne some very fine fruits. The stations, Yochow, Shenchow,

Yungsui, Hwa Yung and Changsha are most central for excellent work. There have been many and serious interruptions caused by soldiers and bandits, but heroes as they are, our band of workers refuse to quit the field. These very trials have given them a faith that never faints, and a patience that endureth all things. For their zeal and fidelity, we owe them all proper support and prayerful sympathy.

To the surprise of all, the Chinese and foreign co-workers at all our stations have been kept busy during the past year, trying to meet all the opportunities for service. Preachers, colporteurs and missionaries were able to travel through the country districts almost at will during the whole time. The desire of the people to hear the Gospel is cause for special thanksgiving. In this time of readjustment the people as well as the workers have gotten used to the new program of the Church of Christ. While the numbers of Christians do not increase rapidly, yet those who truly seek the Lord are worthy of all the efforts in leading them to Christ.

Our churches are taking an active part in the Five Year Movement, and the missionaries feel this comes at a most opportune time. The fact that the Chinese leaders are men of strong faith and true devotion gives inspiration and confidence to the enterprise. It is a call to more loyal consecration to Christ and a more aggressive effort on our part to win men for Christian living and service. The hour has struck in China when we believe many are ready to be influenced for Christ and the Church. There is splendid co-operation between Chinese and western Christians and this augurs well for the progress of the Gospel.

The school work is again taking on larger proportions. While the problem of registration has been giving our missionaries great concern, yet the schools are open, and the number of students is increasing. We have all confidence that the Chinese Government will come to see that the Mission Schools are the best friends

of the nation, and that the teachings of the Christian Religion are not foreign to the welfare of the people. News has just come to hand that the registration papers for our Huping School have been approved by both the *county* and *provincial* educational authorities. Professor Gwoh, who is the Chinese principal, does not anticipate any further trouble in registering, since the Central Government depends almost entirely upon the provincial educational bureau for its guidance. It is gratifying to know that the local educational bureau gave Huping a good reputation. The Zierner Memorial Girls' School has not made a formal application, but no doubt this will be done at the right time. The chapel services are being held at the present time in the Church, and the Bible Classes in the Ladies' House. This is perfectly satisfactory to the educational authorities, for they claim that they are not anti-religious but that they desire the complete separation of religion and education. They are not concerned with what the students do outside of school hours. At Shenchow, the schools for boys and girls are open, but the matter of registration has been retarding their growth.

One of the happy results of the serious breakup of the schools in 1927, has been the alliance of our China Mission with the Yale and Fuh Siang schools at Changsha and the Central China College and the Union Theological School at Wuchang, in the Providence of Hupeh. These schools are doing advanced educational work, and a number of our students are there continuing their studies. We are furnishing financial aid as well as profes-

sors in the latter two institutions. Through the Woman's Missionary Society an annual contribution is also being made to Ginling College at Nanking.

The hospitals at both Yochow and Shenchow are in need of well-qualified physicians. Considerable damage was done to the Hoy Memorial Hospital last July. To restore the building and to furnish the most necessary equipment calls for at least \$3,000 gold. We may well thank the Lord for the very capable nurses, at both stations, who are applying their skill and experience to minister to those who call upon them for the healing remedies. These nurses are the ones who most see the need for competent surgeons and physicians. Here is a challenge to young physicians who know and love the Great Physician and who are willing to devote their lives in service for the sick and sore. The hospital is one of the most helpful means to woo and win the hearts of the suffering ones for Christ.

What, then, should be our present program in China? It is to "carry on" in faith that the work is the Lord's. While we need more chapels, additional school equipment, and better hospital facilities, we know that the workers on the field will be able to advance the work, and to increase the number of the faithful in the Province of Hunan. Here at home, we do well to remember the Chinese Christians, as well as their foreign associates, in our prayers, and aid in every possible way the Board of Foreign Missions so that the cause of truth and righteousness may triumph in China and the name of the Lord be magnified in all the earth.

## QUIZ

1. *Where did students choose books rather than coal when they had not money to buy both?*
2. *For what meeting are camel invitations suggested?*
3. *Who translated the World Day of Prayer program in Holland last year?*
4. *Where is Otilie Home and who are the Superintendent and Matron?*
5. *Bibles in how many languages are circulated by the New York Bible Society?*
6. *What brought Mrs. Tsai to consider Christianity?*
7. *Who are the pupils in the Y. W. C. A. Night School at Miyagi College and how are the teachers selected?*
8. *The cover page of the 1931 Prayer Calendar was designed by whom?*
9. *Of what Woman's Missionary Society is Mrs. D. A. Bode a member?*
10. *Which phase of W. M. S. work has been likened unto leaven?*





*This pile of Bibles 14 feet high shows 112 Bibles, the number circulated every hour by the New York Bible Society. Eight thousand seven hundred sixty times this is the number of Bibles, Testaments and individual books of the Bible circulated by the Society in a single year.*

THE New York Bible Society is an organization dealing only with the Bible, leaving all questions of interpretation to the individual reader. The work of the Society began December 4, 1809, and has continued without interruption

during 121 years. Nearly a million copies in 71 languages were circulated last year in the city and harbor of New York.

It supplies the Bible in many languages to the immigrants so that each may have the Book in his own tongue. More than a score of languages are published parallel with the English, in order that the aliens may be assisted in learning the English language and thereby receive the message of God.

Bibles are given to sailors on all kinds of vessels. They are placed in the guest rooms of hotels, supplied to the sick in hospitals and to prisoners. They are furnished in raised type, to the blind who can read only with their fingers; are distributed among the needy through pastors, missionaries and church visitors; are provided free to those who cannot afford to pay anything and to others are sold at cost or less than cost. The Society has no profits. Its work is maintained without regard to race, class or creed and financed by church collections, donations, legacies and annuity bonds.

In very truth the work of this Society is world wide, for immigrants go into every state of our Union and the sailors go into every port in the world.

### *Holland Sends a Gift*

ONE of the most prominent and zealous promoters of the World Day of Prayer during the past several years has been the Baroness van Boetzelaer van Dubbledam of Holland, one of the vice-chairmen of the International Missionary Council. Last year she translated the program and enlisted the Federation of Associations for Women and Girls of Holland in the promotion of the service. Meetings were held all over Holland and more than 5,500 printed programs were used.

Following the Day of Prayer the secretary of this Federation, Mrs. Mary W. Barger, wrote a letter of appreciation in behalf of the women and girls in Holland and enclosed a financial gift from the Holland Federation to the Federation and Council in the United States to assist in further promotion of the Day, and as she

says, "As a little sign that we are glad to have found this bond with your organization. Many got a blessing out of these meetings. People like very much this way of praying together."

We might add that women of many nations are learning not only to pray together, but also to understand and appreciate one another better and to work

together. In a recent letter the Baroness writes, "God has given America to the world to organize, to stimulate, to suggest and to inspire. That you may enrich and deepen your spiritual life with the treasures of European Christian thought is certainly true. The combination of both trends is magnificent; therefore we must work together wherever possible."

(Mrs. S. S.) MARY R. HOUGH.

### *Turning to God from the Worship of Idols*

**A**BOUT eight years ago I was taken into a well-to-do home to call on Mrs. Tsai Yao Beh Niang, a relative of Mrs. Yang Tsai Lien Giu, now one of our Bible Women in Shenchow.

The hostess was gracious and dignified; proud of an only son and busy making her own plans for his future. She was an ardent worshipper of idols and very evidently NOT interested in the Gospel story which we tried to tell her.

More than a year ago Mrs. Tsai's sturdy lad was taken from her after an illness of only a few days. She resorted to her idols to sustain her in her grief, spending several hours daily on her knees before them and giving much money to priestesses and to the temple in order to atone for her sins.

When Mrs. Yang, Miss Liu and I called on Mrs. Tsai, June 5th, 1930, she was misery and despair personified. We prayed with her after Miss Liu had made clear to her the way of Salvation and had told her of several personal experiences to show the power and love of Christ our living God.

Mrs. Tsai promised to refrain from idol worship for one week and to pray for Light as she read daily the Gospel that had been given her. She insisted that as we prayed for her we should ask that God give her some token of Christ's power.

The following week we called again and found her in better spirits but still doubting. She had had a dream but it was unsatisfactory. However, she, herself, led in prayer after each one of us had prayed, asking for forgiveness of sins and for Light.

There were all the family idols which she had worshipped so long neglected.

After all they had become dear to her so she tried to return to her worship of them as before.

Although Mrs. Tsai seldom leaves her home she came to our weekly Women's Meeting, Friday, June 20th, and told how she actually felt sick each time she bowed before her idols. She said, "I realized that Christ is alive, that as a loving mother punishes a naughty child so Christ made my body sick when I tried to worship idols and healed it as soon as I turned to Him again."

Pray for Yao Giu Beh Niang that she may grow in Grace and in the knowledge of the true God. All of her relatives but two are idol worshippers as she had been for over twenty-five years. Truly she is but a babe in Christ.

MINERVA S. WEIL.

Shenchow, Hunan, China.

### *The Chinese Character*

An American traveler visiting Peking was conducted through the National University of that city. It was in the month of January and the recitation rooms were cold and the library was like a refrigerator. The American traveler, wondering how students could submit to such discomfort, spoke of it to one of them. The student replied, "We did not have enough money to buy both coal and books, and so we decided to buy books." There you get a revelation of something that is indescribably beautiful in the Chinese character—a willingness to submit to any form of discomfort in order to secure the higher values of life.



### *"Like Unto Leaven"*

EACH Institute seems to be marked by something distinctively local; a different way of presenting certain parts of the program, outstanding music, addresses, etc. The most unique feature of Institutes attended by the Executive Secretary this fall was the Commencement Exercises of the Missionary Reading Circle in the several Classes of Pittsburgh Synod.

The Institutes were well managed. Each speaker was given her allotted time. As a result there was enough time for the "Commencement."

The "Course" was arranged by the Educational Committee of the Synodical Society consisting of Mrs. D. J. Snyder, Synodical Chairman; the following Classical Chairmen: Mrs. M. G. Schucker, Mrs. C. L. Noss, Mrs. Edna Baer Furst and Mrs. A. C. Renoll; also Mrs. C. A. Purbaugh, Mrs. J. Grant Walter and Mrs. W. S. Peters.

It was a thrilling experience to witness the awarding of diplomas to several hundred of the women who had done the reading required to obtain the coveted recognition. A minimum of 24 units merited the attractively printed standard diploma. The completion of additional units was recognized by seals, one for each 12 units. Miss S. Elizabeth Zimmerman, of Somerset Classis, Statistical Secretary of the Woman's Missionary Society of General Synod, received the largest number of seals on her diploma. Her reading amounted to 178 units.

The following summary of statistics for the four years, by Classes, will prove interesting:

	Readers	Credits	Diplomas	Seals
Allegheny .....	296	7,995	124	204
Clarion .....	134	2,475	41	28
Somerset .....	133	3,704	62	102
St. Paul's .....	254	7,357	122	213
Westmoreland .....	416	9,851	242	435
Totals .....	1,233	31,382	591	982

A total of 22,957 books and periodicals were read. In Westmoreland Classis, the graduates occupied reserved seats. The baccalaureate sermon was preached by Rev. G. A. Teske, the address to the graduates given by Rev. Ralph S. Weiler, while the diplomas were awarded by Mrs. D. J. Snyder. Rev. Lawrence E. Bair, D.D., made the closing remarks. In this Classis five clergymen received diplomas. Four honorary readers of the General Synodical Society, Mrs. Lewis L. Anewalt, Mrs. Henry S. Gekeler, Misses Heinmiller and Kerschner were also awarded diplomas.

In awarding the diplomas, Mrs. D. J. Snyder referred to the course as the close of a high school grade of reading, commending the women most heartily to now participate in the collegiate grade—the General Synodical Reading Course.

Thus has closed four years of reading which has left an indelible impress upon the work of the Pittsburgh Synodical Society. It has been "like unto leaven" which will work for years to come. It has resulted in a broadened vision that includes the whole world, for,

"Books are friends,

Come, let us read;

Books are paths that outward lead."

CARRIE M. KERSCHNER.

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Goodbye, kind year, we walk no more together,  
But here in quiet happiness we part,  
And from thy wreath of faded fern and heather  
I take some sprays and wear them on my heart!

—SARAH DOUDNEY.

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### *Items of Interest*

The cover page of the 1931 Prayer Calendar was designed by Miss Clara Schneder, daughter of Dr. and Mrs. David B. Schneder, of Sendai, Japan. Miss Schneder, a commercial artist in New York City, has symbolized beautifully the theme of the Calendar, "Working Together."

\* \* \*

#### *Life Members—*

Potomac Synod—Maryland Classis—Mrs. Simon C. Nusbaum, West Main Street, Westminster, Md.

Ohio Synod—East Ohio Classis—Mrs. Mildred E. Renner, East Canton, Ohio.  
Northeast Ohio Classis—Mrs. A. L. Scherry, 311 N. Main Street, Orrville, Ohio; Mrs. A. D. Wolfinger, 169 W. Delason Avenue, Youngstown, Ohio.

#### *Members in Memoriam—*

Ohio Synod—Southwest Ohio Classis—Mrs. Amanda McKnight, 407 S. 5th Street, Miamisburg, Ohio.

\* \* \*

Mrs. D. A. Bode, from whose pen we have the delightful Christmas poem and story, is an active worker in the Woman's Missionary Society of Emanuel Church, Woodhaven, Long Island. Emanuel W. M. S. entertained the fall Institute of New York Classis early in November and it was at this time that the editor was privileged to meet Mrs. Bode and later visit Ottilie Home.

A very hearty welcome is extended to the Young Women's Missionary Circle of St. John's Church, Red Lion. Miss Ella M. Gemmill is president of this Circle, which was organized with 12 members by the pastor's wife, Mrs. O. K. Maurer, on October 14th. One of the ways of interesting the "older-young" women is through these separate "Circles."

\* \* \*

Miss Cilla M. Kippenhan, of the Indian School, Neillsville, Wisconsin, wrote, about the middle of November: "We have been very busy, but we are enjoying the work. The past week has been taken up

with packing Christmas boxes for the Christian Indians of the Mission, outside of the School. We will pack some more today. We cannot leave these for packing later, because we have our Christmas packages to unpack and with the program and our regular work we would be too busy. So you see we celebrate Christmas for a long time . . . So far we have been blessed with good health and we hope our children and employees will remain well . . . Last evening our Boys' Athletic Club entertained 23 Boy Scouts and their Scout Master from Neillsville. They all had a wonderful time."

### *Has It Occurred to You*

that

A LIFE MEMBERSHIP IN THE WOMAN'S MISSIONARY  
SOCIETY OF GENERAL SYNOD

is the solution for

THAT "DIFFICULT" CHRISTMAS GIFT!



## Literature Chat

CARRIE M. KERSCHNER

THIS white and black page is a small handy mirror by which, with your own eyes, you can see the Depositories in your own home. If, instead of keeping it in your hand, you would carefully lay it in a file each month, it would reflect many things worth knowing by the officers and secretaries of the missionary societies, women's, girls' and children's, and every month something different.

It is not mere quicksilver or mercury that is on the back of this mirror, but an earnest purpose and intent to help where and whenever necessary. (*Adapted.*)

The article, "Our Present Program in China," appearing elsewhere in this issue of the OUTLOOK has very kindly been contributed by the Secretary of the Board of Foreign Missions, Rev. Allen R. Bartholomew, D.D. It is intended for use with the February program of the Woman's Missionary Society.

The announcement about the World Day of Prayer meeting may be compiled from material in the November OUTLOOK OF MISSIONS. Plan now for the best way to observe it in your locality. A copy of the Call and Program has been sent to each local president. "Calls" are free for distribution now. (Please remember to include a small amount of postage whenever free leaflets are ordered. Thank you.) The theme for the Day of Prayer is "Ye Shall Be My Witnesses." Programs, bound in leaflet form, sell for 2 cents each, \$1.75 per 100. A separate Call for Young People has been issued. This is free also for the asking. Seals are 25 cents per 100. Order early.

We are pleased with the early call for Calendars—but why wait another day before sending your order? The attractive cover was designed by Clara Schneder. We feel that it alone is worth the price of the Calendar, 25 cents. In dozen lots

you get them for \$2.00. The fact that the selling price is 25 cents permits you, therefore, to make for your society a profit of \$1.00 per dozen.

It might be well to make the announcement about your Relay Mission Study Class to be held during Lent, as soon as possible. Use camel or elephant invitation cards cut out of bond paper and be sure to invite all the women of the congregation. The subject you will want to study is India. Use any of the books for this purpose: "India Looks to Her Future," 60 cents, \$1.00; "India on the March," 60 cents, \$1.00; "The Star of India," 75 cents. The Leader's Book for each of the latter two sell for 50 cents each and furnish splendid material for a varied program. Workers with children have a choice of "The Golden Sparrow" (Junior) and "Bhaskar and His Friends" (Primary), 75 cents each. Wall maps are 60 cents each and picture maps 50 cents.

READING BOOKS ON INDIA—To prepare your group for this all day study of India suggest that during January and February their reading center about the following books: anyone of the books mentioned above; "Through Teakwood Windows," \$1.25; "The Christ of the Indian Road," \$1.00; "A Cloud of Witnesses," 50 cents, 75 cents; "Freedom," 85 cents; "Daughters of India," \$2.00; "The Splendor of God," \$2.50; "Diana Drew," \$2.00; "Red Blossoms," \$1.75; "The Book of Missionary Heroes," \$1.50; "Children of the Light in India," \$2.00.

Budget Diagrams have not been ordered by all societies. They are to be used at the monthly meetings as suggested in the Clipping Sheet (15 cents). Diagrams are free—order one for each member.

The dialog, "Magazines for Granted," requires three characters for rendition. Price is 5 cents each.

Societies order from the Depository in your district—Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Penna. and the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

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"I don't want to miss a number of THE OUTLOOK OF MISSIONS. We enjoy it so much."

MRS. GROVER BOONE, Whitsett, N. C.

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# Girls' Missionary Guild

*Ruth Heinmiller, Secretary*

AT the February meeting the study of "West Indian Treasures" should be concluded. Plan to have a general discussion summarizing the material studied since October. We suggest that the dramatization be worked out as suggested on pages 57 to 59 in the "Leader's Manual for West Indian Treasures."

We are happy to report the following new organizations:

## *Girls' Missionary Guilds*

### EASTERN SYNOD—

Muddy Creek Church, Adamstown, Pa.—Organized by Mrs. Clarence Kelley with 9 charter members. President, Mrs. Ruban Roth, Adamstown, Pa.

Lancaster, Pa., St. Paul's Church—Organized by Mrs. E. N. Johnson with 16 charter members. President, Miriam Byerly, 117 E. Walnut St., Lancaster, Pa.

Northampton, Pa., St. Paul's Church—Organized by Miss Minerva Demmrich with 10 charter members. President, Harriet Miller, 21 W. 21st Street, Northampton, Pa.

### POTOMAC SYNOD—

Timberville, Virginia, Trinity Church—Organized by Mrs. Wayne Bowers with 18 charter members. President, Evelyn Vaughan, Timberville, Va.

### NORTHWEST SYNOD—

Sauk City, Wis., First Church—Organized by Miss Ruth Heinmiller with 7

charter members. President, Helen Buerki, Sauk City, Wis.

Madison, Wis., Madison Memorial Church—Organized by Miss Greta P. Hinkle. President, Pauline Kundert, R. F. D. 6, Madison, Wis.

## *Mission Bands*

### EASTERN SYNOD—

Allentown, Pa., St. Peter's Church—Organized by Mrs. E. W. Kriebel with 13 charter members. President, Susanne Kriebel.

### POTOMAC SYNOD—

Edinburg, Virginia, St. Paul's Church—Organized by Rev. and Mrs. O. B. Michael with 8 charter members. President, Bobby Irvin.



THE BOYS' MISSIONARY GUILD OF ST. JOHN'S CENTER CHURCH, EAST EARL, PA.

Organized by Miss Mary Martin, President, and Mrs. Mary Benner, Counsellor, of the Girls' Missionary Guild of the same church. The two Guilds are working together in getting a library started for their Sunday School.

*"I feel I cannot get along without THE OUTLOOK OF MISSIONS and I will do without something else this coming year."*

Mrs. AGNES BEACHLER, Greenville, Pa.



# TREASURER'S SEMI-ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

MAY 1, 1930, TO NOVEMBER 1, 1930

Synods	WOMAN'S MISSIONARY SOCIETY					GIRLS' MISSIONARY GUILD				MISSION BAND			
	Budget 1930-31	Budget Paid	Home Missions	Foreign Missions	Memberships	Thank Offering	Institutes	Budget 1930-31	Budget Paid	Home Missions	Foreign Missions	Thank Offering	Totals
Eastern	\$14,824.05	\$5,980.23	\$4,818.18	\$251.71	\$225.00	\$12.75	\$17.00	\$2,065.20	\$636.25	\$207.60	\$5.10	\$87.21	\$12,246.44
Ohio	10 015.90	5,384.70	595.29	74.53	275.00			1,868.40	765.67	2.00		128.88	7,272.18
Pittsburgh	4 608.35	2,688.33	623.00	66.25				710.40	406.70				3,829.23
Potomac	8,491.50	3,432.44	634.90	38.00	375.00		10.00	1,449.60	449.33	10.00	10.00	28.95	5,013.87
Midwest	3,126.50	1,859.74	176.45	15.00	75.00			745.20	438.20			34.20	2,624.05
Northwest	1,187.70	746.60	443.18	5.00		1.25	7.00	268.80	148.70	35.00		42.16	1,430.48
German of East...	1,037.85	456.70	135.50	164.00	25.00			122.40	69.00			6.73	856.93
Total	\$43,291.85	\$20,548.74	\$7,446.50	\$614.49	\$975.00	\$14.00	\$34.00	\$7,230.00	\$2,913.85	\$254.60	\$37.50	\$371.88	\$33,273.18

## DISBURSEMENTS

### Foreign Missions—W. M. S. Budget

Miyagi College, Japan	\$4,630.38
Evangelists, Japan	869.05
Kindergartner, Japan	678.90
Teacher, Mesopotamia	678.90
Teachers, China	909.81
Nurses, China	909.81
Medical Supplies, China	230.84

Special Gifts	\$8,907.69
Thank Offering, 1929-1930	614.49
Miyagi College, Japan	1,211.27

## Miscellaneous Receipts

Sales—Books	\$2,786.92
Literature	990.36
Calendars	30.37
Pins	35.19
Pennants	5.75
Costume Rental	27.08
Interest	4,311.41
Subscriptions—Missionary Review	23.00
Refund by Mrs. Rosina Reddin	25.00
Refund by Miss Eleanor Christ	50.00
Refund by Mrs. B. B. Krammes	1.00

Total Receipts May 1, 1930, to November 1, 1930	\$41,559.26
Balance May 1, 1930	134,811.55

\$8,286.08

Foreign Missions .....	\$12,114.34
Home Missions .....	17,255.84
Student Aid .....	300.00
Promotional Work (including Books and Printing) .....	15,349.98
	<hr/>
	\$45,020.16
	<hr/>
Balance November 1, 1930.....	\$131,350.65

*Investments*

Loans to Board of Home Missions.....	\$64,900.00
Loans to Board of Foreign Missions.....	59,000.00
Savings Account .....	3,400.00
Cash in Bank.....	4,050.65
	<hr/>
	\$131,350.65

BALANCES.

Promotional Work .....	\$4,103.04
General Scholarship .....	6,244.67
Elvira Yockey Scholarship.....	6,668.80
Eunice Smith Scholarship.....	5,253.13
Potomac Synod Church Building .....	310.96
Membership .....	43,132.00
Auditorium, Miyagi College .....	20,767.54
General Thank Offering Hospital.....	46,720.22
Gertrude Hoy Dormitory.....	300.00
Kindergarten Building, Yochow, China.....	5,014.99
W. M. S. Budget.....	452.12
G. M. G. Budget.....	89.90
M. B. Estimated Offerings.....	48.46
W. M. S. Thank Offering.....	14.00
G. M. G. Thank Offering.....	38.46
M. B. Thank Offering.....	8.16
W. M. S. Home Missions.....	93.02
G. M. G. Home Missions.....	10.00
	<hr/>
Advanced for Girls' Dormitory, Neillsville.....	\$139,269.47
	<hr/>
	7,918.82
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	\$131,350.65

MRS. R. W. HERBSTER, *Treasurer*,  
Prospect, Ohio.

Miyagi College, Japan .....	\$527.13
Teacher, China .....	451.85
Girls' Schools, Mesopotamia.....	197.70
	<hr/>
Special Gifts .....	\$1,176.68
	<hr/>
	37.50
	<hr/>
	1,214.18

*M. B. Estimated Offerings*

Kindergarten, Japan .....	\$161.71
Special Gifts .....	5.00
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	166.71
	<hr/>
Total Gifts for Foreign Missions.....	\$12,114.34

*Home Missions—W. M. S. Budget*

American Deaconesses .....	\$1,113.45
Hungarian Deaconesses .....	1,113.45
Japanese Mission, Los Angeles.....	1,113.45
Japanese Church, San Francisco.....	692.54
Teachers, Indian School.....	1,113.46
Bethel Community Center .....	2,675.04
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Special Gifts .....	\$7,821.39
Church Building Funds.....	6,134.18
Thank Offering, 1929-1930.....	1,000.00
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	706.28
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	\$15,661.85

*G. M. G. Budget*

American Deaconess .....	\$470.66
Teacher, Indian School.....	494.19
Bethel Community Center .....	211.83
	<hr/>
Special Gifts .....	\$1,176.68
	<hr/>
	244.60
	<hr/>
	\$1,421.28

*M. B. Estimated Offerings*

Indian School .....	\$69.60
Kindergarten, Los Angeles.....	92.11
	<hr/>
Special Gifts .....	\$161.71
	<hr/>
	11.00
	<hr/>
	172.71

Total Gifts for Home Missions.....	\$17,255.84
	<hr/>
Grand Total for Home and Foreign Missions.....	\$29,370.18

# THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Schaff Building, 1505 Race Street, Philadelphia, Pa.

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Rev. Charles E. Miller, D.D., LL.D.

### *Vice-President*

Rev. C. B. Schneider, D.D.

### *General Secretary,*

Rev. Charles E. Schaeffer, D.D.

### *Recording Secretary,*

Rev. Frederick C. Seitz, D.D.

### *Treasurer,*

Joseph S. Wise

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Rev. James M. Mullan, D.D., Eastern.

Rev. John C. Horning, D.D., Central-West.

Rev. Edward F. Evemeyer, Pacific Coast.

Rev. T. P. Bolliger, D.D., Northwest.

Rev. Rufus C. Zartman, D.D., Evangelism.

### *Attorney for the Board,*

Bruce A. Metzger, Esq.

### *Members of the Executive Committee,*

Rev. Charles E. Miller, D.D., LL.D., Rev. C. B. Schneider, D.D., Rev. Frederick C. Seitz, D.D., Elder Randolph S. Meck.

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### *Field Secretaries,*

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Rev. Charles E. Creitz, D.D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D.D., LL.D., Rev. Albert S. Bromer, D.D., Rev. George W. Richards, D.D., LL.D., Elder David A. Miller, Elder J. Q. Truxal.

### *Members of the Board,*

Rev. Charles E. Creitz, D.D., Rev. Allen R. Bartholomew, D.D., LL.D., Rev. Albert S. Bromer, D.D., Rev. Frederick Mayer, D.D., Rev. John M. G. Darms, D.D., Rev. Albert B. Bauman, D.D., Rev. George W. Richards, D.D., LL.D., Rev. Edwin W. Lentz, D.D., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Elder Henry C. Heckerman, Elder Edward S. Fretz.

### *Meetings,*

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

### *For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

### *For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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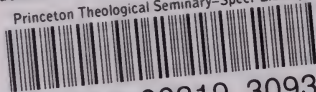


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